Rockefeller Number

The Christian Socialist

The Golden Rule Against th of Gold

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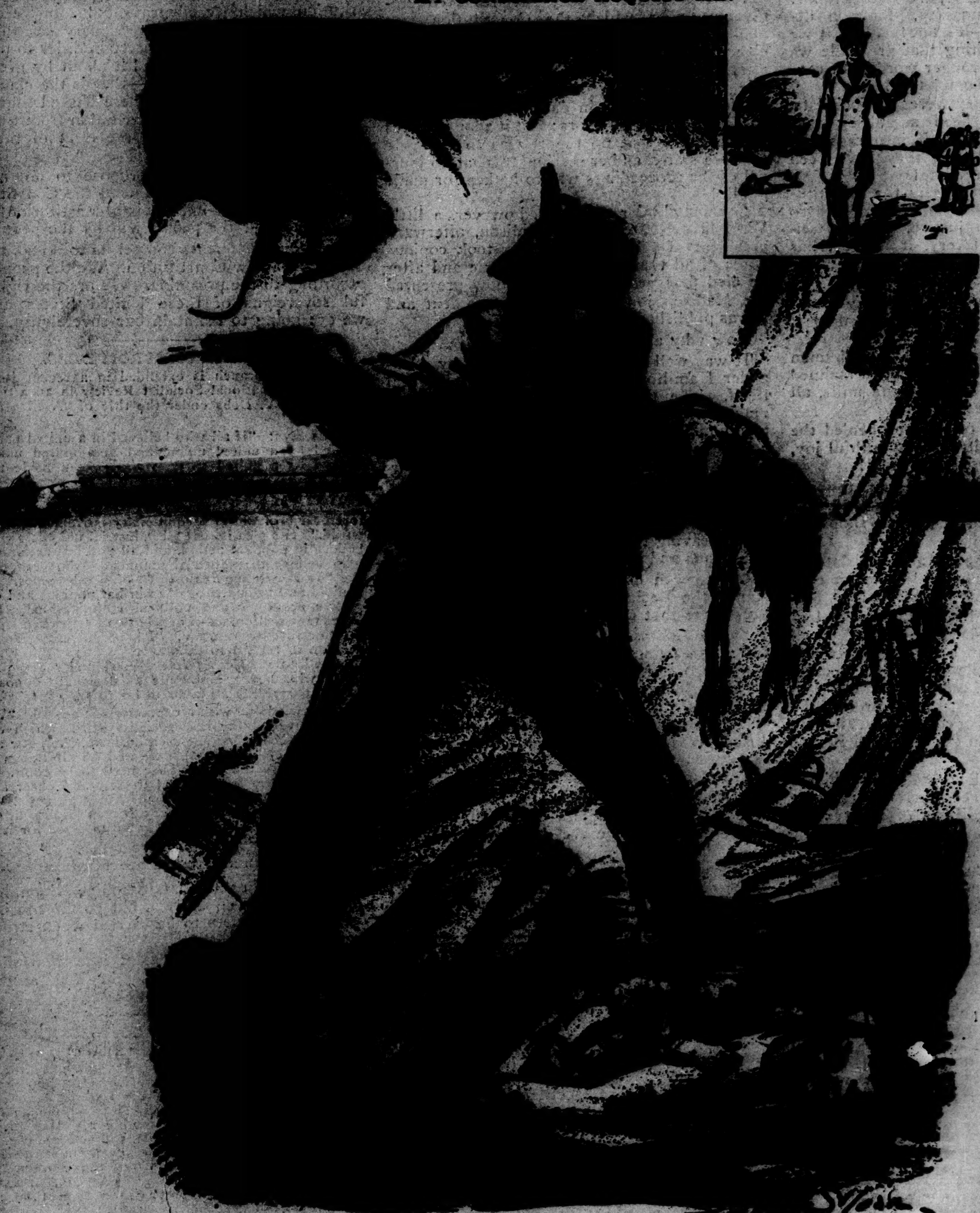
"MY CONSCIENCE ACQUITS ME!"



From the New York Call.

O God, to whom vengeance belongeth; thou God to whom vengeance belongeth, show thyself!
Arise, thou Judge of the World, and reward the proud after their deserving!
Lord, how long shall the ungodly, how long shall the ungodly triumph?
They smite down thy people, O Lord; and trouble thy heritage.
They murder the widow and the stranger, and put the fatherless to death.
Who will rise up with me against the wicked and who will take my part against the evil doers?—Psalm 94.

Our Good Old Constitution---By Burke McCarthy

One of the latest tacks which the enemies of Socialism have taken is the cry, "We must hold fast to our good old constitution. We must not allow these wicked Socialists to disturb or destroy our constitutional government!"

Well, we Socialists frankly confess we have no purblind or irrational admiration of the constitution. We admire, indeed, the preamble of the constitution—it is fine. It says, "We, the people of the United States, in order to form a more perfect union, establish justice, insure tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States." Isn't that splendid? —Union, Justice, Tranquility, Common defense, General welfare—it's fine! Why, if we Socialists had been writing that preamble we could not have found stronger words, nor covered the ground more completely!

But somebody, and they were not Socialists, either—somebody has been assaulting that preamble. They have torn it into rags and trampled it under foot, and they have been doing it for a long, long time!

For more than seventy years the Constitution was held as the main stay of Negro slavery. "To establish justice, general welfare! Bosh! Black slavery, it is true, has been abolished, but what do we see today under that good old Constitution?

We see the greatest money oligarchy established the world has ever known, lording it over our common heritage!

We see every year large numbers of human beings burned up in fire traps, killed or maimed on railroads, in mines, factories and mills, all victims of capitalist greed!

We see two millions of children denied the conditions to health, culture and youthful joy, slowly destroyed in these same mills!

We see a huge army of women, the potential mothers of the coming race, being physically ruined in these sweat shops of capitalism!

We see courts corrupted and legislatures bribed to kill laws which would overcome or alleviate these monstrous conditions!

We see laws framed by "jack-potting" legislators, not for the "general welfare" of all Americans, but to advance the Big Interests! We see the toilers of the country supporting a huge army and navy, not for the "common defense" of all Americans, but to protect the private property of the big corporations here in the United States and in the exploited islands of the seas!

We see our men and boys driven into the army and navy by enforced idleness emanating from the wretched conditions of the system. and shipped to every nook and corner of the globe, to protect the private property of the corporations!

We see in the past few years the strike, the boycott, the unfair list, peaceful picketing and the right of peaceful assemblage declared unconstitutional by the agents of these corporations sitting in the highest courts!

In the face of all these facts, is it strange, my friends, that we Socialists think there is something radically wrong with our "Good old Constitution?"

Justice—tranquility—blessings of liberty—fudge!

As a matter of fact, the preamble to the Constitution was never meant to be anything but a bait to catch the plain people.

We remember the very suspicious circumstances under which the Constitution was made. The truth about the making of the Constitution was not known until fifty years after the Constitutional Convention adjourned. We are told by history that the convention sat for four months in daily sessions and debated behind closed doors; that it adopted rules to the effect that no report was to be made of these star-chamber sessions! That no journal of the proceedings was to be kept or made public!

Fortunately for posterity, however, a little Virginia delegate, James Madison, afterward president of the United States, took copious notes of all that was said and done and after he died fifty years later his widow presented the Madison journal to the government and it was published.

Now why all this secrecy?

It was well explained in a speech by Alexander Hamilton, and recorded in the journal itself. The plain fact is, that these secret makers of the Constitution were afraid to have any popular discussion of the subject under consideration.

The delegates to that convention were reactionaries! The men who fought the Revolutionary war, as is usual in such cases, had gone back home to build up their wasted fortunes, leaving the government in the hands of politicians and interest hunters.

Only seven of the immortal fifty-six who signed the Declaration of Independence were present at that convention.

SamuelAdams, the "Father of the Revolution," was not there. Patrick Henry, the fearless orator of freedom, was not there. Thomas Jefferson, the architect of independence, was not there. James Otis, the herald of the revolutionary struggle was dead, and Joseph Warren, who had such a splendid share in awakening the colonists to their rights, lay in his couch of glory on Bunker Hill.

A new set of men with new ideals, new interests, were in complete control at that convention, and every move they made indicates that they were trying to put something over on the people—and they did it!

Whoever will read the Madison Journal will be astonished at the Tory sentiment among the delegates.

They talked about the "danger to be feared from the passions of the mob," the "turbulency of the masses" and the "irresponsible and uninformed public," and they seriously debated for days whether or not to make this country a monarchy!

No, we Socialists do not revere the origin of the Constitution, neither do we have any great confidence in its efficiency as a protector of popular rights.

There is one clause, however, in the Constitution which we advocate and approve of, which these delegates, reactionary as they were, were compelled to insert in order to put it over, though they hedged it about by great difficulties—still it is there—that is the clause which gives the people of these United States the right to change the Constitution from time to time as they see fit in the light of their experience!

And that is what we propose to do, my friends! We propose to amend the Constitution and amend it until it is a constitution of the people, for the people and by the people.

Or if our opponents compel us to do so, we will make a new Constitution. We the people, according to the preamble. We are the rightful sovereigns of these United States and we are going to maintain our sovereignty.

OLIVE BRANCH FROM DEBS.

The Olive branch is extended in a recent issue of The International Socialist Review in an article by Eugene V. Debs under the title of "A Plea for Solidarity."

Debs says: "If all who believed in a united party backed by a united union, and in a united union backed by a united party, will now put aside the prejudices created by past dissensions, sink all petty differences, strike hands in comradely concord, and get to work in real earnest, we shall soon have the foremost proletarian revolutionary movement in the world." His plea is that all industrial unionists who believe in political action, and all political actionists who believe in industrial unionism, who comprise the "overwhelming majority" of both sides, be "united and brought together in harmonious and effective economic and political co-operation." He urges that section six of article two be stricken from the Socialist constitution. "I have not changed my opinion in regard to sabotage," he says "but I am opposed to restricting free speech under any pretense whatsoever, and quite as decidedly opposed to our party seeking favor in bourgeois eyes."

'Gene winds up with a characteristic appeal. "We need above all the real socialist spirit, which expresses itself in boundless enthusiasm, energetic action, and the courage to dare and do all things in the service of the cause. We need to be comrades in all the term applies, and to help and cheer and strengthen one another in the daily struggle. If the "love of comrades" is but a barren ideality in the socialist movement, then there is no place for it in the heart of mankind."

BOUCK WHITE FOUNDS CHURCH OF REVOLUTION

THE COVENANT

I enlist under the Lord of the Blood-red banner, to bring to an end the scheme of things that has enthroned Leisure on the back of Labor, an idle class sucking the substance of the poor. I will not be a social climber, but will stay with the worker's in class solidarity until class shall have been done away in Fellowship's glad dawn. I will seek recruits for the church of the Revolution, unto the overthrow of present-day society and its rebuilding into comradeship.

Bouck White, author of "The Call of the Carpenter" and "The Carpenter and the Rich Man" has founded what is called "The Church of the Social Revolution" in New York City. Meetings are held on Sunday aftternoons in the Berkeley Theater, 19 West 44th street. Occasional processions along Fifth Avenue, with songs and banners, are held by the membership.

The Covenant of the Church of the Social Revolution is as above. So far some two hundred persons have taken this pledge. Organization is tenuous as yet, Bouck White being recognized as leader, but further steps being held in abeyance until the movement develops a little further.

Some two months ago a group of Socialists began meeting at the home of Bouck White at 42 Washington Square, to sing revolutionary songs of White's own composition. The attendance at these meetings grew to a point where it was deemed wise to begin to branch out. The first open meeting was held in the Berkeley Theater on Easter Sunday afternoon. Meetings have been held regularly since.

Ninety-nine took the pledge on the first Sunday after Easter. It was explained that the new Church would have no creed, "which is a promise to believe and therefore futile; but only a covenant, which is a promise to do and therefore practical and ethically defensible."

The service consists of preaching, singing, praying, a collection, a benediction, and testimony from converts. A Bible class and a children's school have also been inaugurated.

Women form a large part of this movement, says the New York Evening Journal. Their work, according to Miss Josephine Nixon, has not yet been well defined, but so far consists in making banners to be carried when street-singing is indulged in.

Bouck White's movement is commanding support from many radicals in and around New York City.

CHRISTENTUM UND SOZIALISMUS
(Christianity and Socialism.)

An eleven-page pamphlet setting forth the teachings of international Socialism from the standpoint of the Christian religion in the German language. Just the thing to distribute among German church people, who will be more readily appealed to by literature in their native tongue, and who are usually prejudiced against Socialism on account of the anti-religious attitude of most of the German Socialist press and literature. Price 5c apiece; 25c a dozen; $1 a hundred, prepaid; or $5 a thousand by express not prepaid.

Send orders to J. G. Ewert, Hillsboro. Kans.

Don't allow the enemies of Socialism to press the movement into an anti-religious fight. Ours is a battle for economic victory, in order that the religious nature of man may have a wholesome atmosphere in which to grow and thrive.

Moses was certainly class-conscious when he sided with the Israelitish slaves against the Egyptian overlords.

The Christian Socialist

The Golden Rule Against the Rule of Gold

Voices Crying from the Ground

By Irwin Tucker

> **And God said unto Cain "Where is thy brother Abel?"**
>
> **And he said "I know not; am I my brother's keeper?"**
>
> **And He said "What hast thou done? The voice of thy brother's blood crieth unto me from the ground!"**

Burned bodies of women and children, lying huddled in a ditch;

Women and children with their hands and arms shot off while trying to obtain water;

Militiamen found guilty by a coroner's jury of deliberate massacre of these wives and children of striking miners;

Hired assassins paid by the money of Colorado mine companies to "protect their property;"

Strikers under arms, fighting for their lives and homes;

A network of gilded wires reaching from the slaughter-hole at Ludlow to 26 Broadway, New York;

And a saintly young man, teaching Bible classes in the Fifth Avenue Baptist Church, posing as a protector of the workers, murmuring "My conscience acquits me."—

These were the figures in the lurid tableau which smote upon the eyes of the American people during the fortnight past, when the horror of great darkness which hung over the Colorado war was lifted in the glare of burning homes.

The storm of fury which burst forth thereupon marks the crystallization of a crisis. A nation's rage struck upon the head of John D. Rockefeller, Jr., like a scorching tornado; and he cowers in his palace at Pocantico Hills, afraid even to play golf; for the brand of Cain burns on his forehead.

Clerks of the Standard Oil Company were penned in their offices all day, under orders, forbidden to go out to lunch. Almost no one will enter the building at 26 Broadway, because they would have to pass a line of six persons, quietly walking up and down with crape on their arms, in mourning for the Colorado dead.

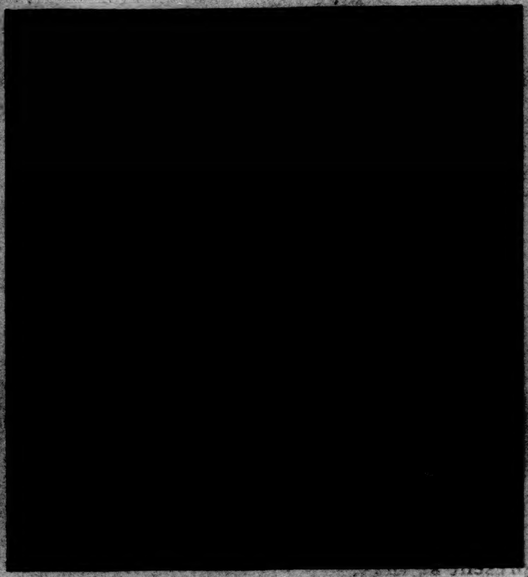
Upton Sinclair, leader of the mourning group, says:

"What this means is that the 'invisible government' of the United States has lost its nerve. For the first time since it began its career the truth has been forced upon its hardened chiefs that there is a power in the world greater than the power of money."

It is the voice of the blood of the Ludlow victims, crying unto God from the ground for vengeance, which has frightened the young man and his clerks. The voice crying from the ground with a terrible sound, crying night and day, crying without cessation, has roused the nation to an outburst of fearful wrath.

One accusing picture will not soon be forgotten; that of Rev. William Miller Gamble, holding a funeral service for the Ludlow dead on Broadway, across from the office of the Standard Oil company.

Against his power the workers of the nation assembled themselves with a quick, decisive thoroughness whose effect will never die. The horror in Ludlow, followed by the even more ghastly defense given out from 26 Broadway, precipitated a hazy bent-of-mind into a clear determination, and had not President Wilson acted quickly and decisively, we might have plunged into civil war.



"What Hast Thou Done?"

Let it be remembered that the strikers under arms in Colorado are largely veterans of the Balkan war. Greeks, Bulgarians, Montenegrins, who campaigned over the black ranges of Turkey in Europe, mountaineers for generations back, were those against whom Rockefeller's assassins levelled their guns. Had the regular army gone into the hills against these mountain men, bent on war, the war would not have been so altogether unequal and easy to end.

And the troops themselves were mutinous against being sent to kill women and children. Some companies of the Colorado National Guard refused to march against the strikers, and were kept from the field. As the story spread of what had been done, the wrath of the people of Colorado rose. A mass meeting held in front of the capital demanded the resignation of the governor and lieutenant governor, threatening their impeachment if these were not forthcoming; and demanded also the trial for murder of the officers responsible for the massacre at Ludlow.

Workers Flocking to Arms

Wyoming miners to the number of more than 3,000 were armed and ready to march down into Colorado. Unions all over the country were voting money specially for "arms and ammunition." In some places it is reported that drilling was taking place. The United Mine Workers threatened a general strike, and the West Virginia miners did actually for a time, lay down their tools.

The crisis, though averted for the present, is only postponed. We are seeing the coming-to-pass of what has long been prophesied; for the concentration of capital has reached a point now where it must shortly precipitate the strife. Intervention by the government cannot solve the problem, until it first has been decided who shall own the government. And the battle is coming to an issue on the question of organized labor.

Capital cannot meet labor on equal terms, any more than the potsherd can fight with the potter. Labor is the source and origin of capital; and for the thing made to be compelled to struggle equally with that which makes it, means its destruction. Therefore, it is a necessity of the life of capital that it fight off to the ultimate any move which may bring this to pass.

But capital cannot stave off the processes of evolution. Capital has become concentrated, through the "trust" system, to such an extent that one group of men living in Manhattan Island, and comprehending very little that goes on outside of Manhattan Island, give the word of peace or war in conflicts prevailing in states thousands of miles away, which themselves have never seen.

John D. Rockefeller, Jr., is the dominant figure in Mexico; for the occasion of the conflict is the oil wells of Tuxpam and Tampico. He is the dominant issue in Colorado; and his money is deeply involved in the conflict in Michigan and West Virginia. So long as the workers can be kept disorganized, so long as a billion dollar corporation, overleaping state lines, purchasing legislatures and laughing at constitutions, has only to face a single worker owning only his hands and the love of his wife and children—so long can it remain supreme. Hence the twenty-year fight of the Colorado Fuel and Iron company to keep the workers unorganized; hence their hands of holy horror lifted to heaven when the workers seek to protect their lives by uniting.

Capital has become international; and it fights desperately, even to the death, any attempt of labor to become international, for it knows that when that happens, its term of power is gone. It is willing to spend its last dollar and waste the life of the last worker, to prevent their organization; for it is fighting for its own life.

Contemptible as Rockefeller is, he acts strictly in obedience to the laws of capitalist morality. Money is his God, and Mammonism determines his ethics. The women and children of Ludlow are human sacrifices laid on the altar of his worship; he chants a hymn to Capital as they die among the flames. His conscience is determined by his pocketbook; and since his pocketbook prospers, his "conscience acquits him."

He is blind to any truth; blinded by his millions. To him, deaths of the women and children in Ludlow are their own fault. They got in the way of his god; and his god crushed them. His morality is the product of the way he gets his living.

Story of the Survivors

By Helen Schloss

Miss Helen Schloss, author of this article, left New York City for Trinidad on the first news of the massacre at Ludlow, with the intention of founding a hospital for the care of wounded. She is a trained nurse, a graduate of the German Hospital of New York City, and a veteran of many strike battles. She was in charge of the soup relief kitchens during the conflict at Little Falls. When that strike ended she organized the relief stations for the striking garment makers in New York City. When that was ended, she went to work organizing the department store girls of New York City. She has been in prison for her activities more than once.

Immediately on arriving at Trinidad she opened an infirmary, where on the succeeding day a baby was born to one of the women taken out of the death caves at Ludlow. She did this without any financial backing except her nerve. Funds will be forwarded, if sent her in care of this office.

Seventy-five tents are lying in ruins at Ludlow, Colorado, Each tent tells its own tale with its ruins. The frames of the bedsteads stand out like ghosts, and the stoves that kept the strikers warm through the bitter cold winter, are ruined with the bullets that were fired through them. Perhaps to a stranger, who would be ignorant of the great calamity, it looks from all appearance as if the small colony was just merely swept by fire. But on closer observation, one sees caves near the tent; large caves, where a few men might comfortably be seated.

The tale of those mysterious looking caves, and the tale of the colony that lies in ashes, is known by the world by this time. People are stirred all over the United States. We mourn the innocent women and children that were sacrificed on the altar of greed, and we want to fight in order to avenge the blood of the innocent.

Long before the massacre took place, the militiamen searched the tents. The floors of the tents were broken through with axes in several of the tents, and while the men searched the tents below in the valley, the guns were placed upon the hills. in case of an outbreak among the miners.

This outrageous action kept up for some time, but the people of the Ludlow colony were meek.

On Monday, April 20th, at 10 a. m., the women heard one great report as if of some explosion. Then two and three more followed; and the firing kept up practically all day. The massacre had begun. The women and children hid themselves in the caves which stand out so prominently in the ruins of the colony. The men went up in the hills to shoot.

One young women of twenty-two who had some training as a nurse kept running in and out of the tents looking after the women and children in the caves. She wore a white shirt waist, a dark skirt and a big red cross across her breast, but every time she moved a bullet shot past her. Once she went into a tent and a shower of bullets came in. This kept up for an hour. She stretched herself across the tent floor, and remained there until the firing subsided.

White flags were put upon the tents, and also American flags, but of no avail! The gun kept rumbling all day long, until about three the next morning. During that time the soldiers captured several men, and tortured them. "Louie, the Greek," a Greek organizer, and a hard worker, was shot as he was going to lead an army of women and children out of the colony. The brave young woman, Mrs. Jolly, had led out an army of fifty women and children, and she was about to return for another army when Louie the Greek prevented her. Louie, the Greek, never returned. He was found dead at the edge of the colony with an explosive bullet in his head. Louie, the Greek, fought all day long, looking after the needs of the women and children, and on the firing line all day.

The battle raged for about eighteen hours, and amid the firing and shooting the colony started to burn. No one exactly knows how it caught fire, but the women and children who hid in the caves fled. Some fled to the ranch houses near by. And when the "tin soldiers" saw from the hill that the women and children took shelter in the ranch house, they began firing on the ranch house.

Then terrible disaster befell the women and children. They ran wildly, knowing not where to take shelter. One woman tells me that she was running for about five hours with her five children, until she found shelter in a farm house. Men, women and children came into Trinidad with hardly a stitch of clothes on them; babies with just a few pieces of night clothes. For be it remembered, the firing started at ten in the morning, and as one woman said, they had nothing to do, so they did not hurry in the morning, and when the firing began from the hill, they took shelter in the caves.

The tales of the women are almost incredible. The first day I was so overcome, that I had to go away in a quiet corner, and hear no more. The look in their faces was terrible. Now, as peace is restored once more, they are beginning to gain more confidence.

The Inside of the Cave

We stopped near the cave where eleven children, and two women were smothered alive. The men who were with me bowed their heads in silence. We all stood. No one ventured, but one man slid down the cave. I followed, and for a while it was impossible to speak. The dimensions of the cave are 5 feet high, 7 feet wide, and 9 feet long. The entrance is large, and there was no sign of lack of air or ventilation. A baby chair and gocart stood there, as if the babies had only vacated it temporarily. They died of fire burns and smoke suffocation, as has been proven by one of the party who went with the Red Cross to recover the bodies.

The Ludlow field was filled with empty explosive bullets. It is said that there are a great many bodies still missing which have not been accounted for. Early in the morning of April 21st, some of the women saw the militia from the Ranch house setting fire to two tents which had not been caught by the fire. They looted the tents, and looted the dead.

About one-half mile from the Ludlow colony there is a grocery store, which is running in opposition to the company store.

This store had a great deal of goods stored away, but every thing is ruined now. The reader will hardly believe the description. One must really see the condition of this store and house in order to believe it.

Flour sacks ripped, and strewn all over the floor, all the cereal, in fact everything in the way of cereal and flour scattered over the floor; papers of every description on the floor; cash register destroyed; bottles spilt and broken; windows smashed;. One had the feeling as if some demon had been there.

I left the place with a feeling of nausea, and walked upstairs where a woman kept a rooming house. What a sight! Mattress torn, beds broken, the good things stolen; mirrors, and windows smashed, books torn. The Bible, however, was left untouched, with the exception of the marriages and births entered in the middle. This was torn in shreds, but the pieces left in between the leaves. Other outrages were committed in that private house of an American citizen, which are beyond words.

We walked another half mile, and came to a saloon. And here was truly a small town in Russia.

Beer and liquor were spilt on the floor. What these demons could not drink, they spilt. There were about six music machines, which were destroyed. Papers were strewn over the floor, and everything smashed.

One ranch house was looted and destroyed. The Ludlow survivers had been sheltered there. They were driven out, and everything destroyed. The soldiers then wrote on a piece of paper, with their compliments, and said "It will teach you a lesson not to shelter strikers again." It was signed with the initials of the Baldwin-Feltz gun men.

The whole situation is almost impossible to believe, and horror only begins to dawn upon one after the women and children tell their stories, in the same manner. At the constant repetition of the bloody horror, it begins to dawn upon one that it is true. True, indeed, and the blood of these men, women and children leaves a black page in history. For without doubt this is the worst thing that has ever happened in the history of labor in this country.

We here among the strikers can do our little share, and help them on in their brave fight.

These men know the class struggle without any theory; they practice.

When I first came to Trinidad, my first visit was to the nearest camp, was on a cool morning, and the rain came stealing over the huge mountains, as we neared the camp. The roads were muddy, and it was rather a hard climb up the hill. We reached the hill, but before we reached the top, I saw from the bottom armed men upon the hill, near the camps. These men did not know who we were from a distance, and they looked down upon upon us with a scowl. I shall never forget the looks upon their faces in all my life. There was something in those faces which said, "I have stood the rotten conditions in the mines long enough, and I shall not stand it any longer." And they meant it.

When they found we were friends, they lowered the guns, but all the time we were there a man stood at the entrance of the camp watching me. And the tent itself was loaded with ammunition.

We people from the East theorize about the class war, we debate this vital question whether it is better to take up arms, or whether to cast our ballot. These men did not debate, they acted. They fought the first revolution of the class struggle in American history. True lives were sacrificed, but no end is ever gained without the sacrifices of some life, and bloodshed. People who have never understood anything of socialism, have suddenly realized that there is a class war, and all people who sympathize with labor were ready to take up arms, and go to war.

Now everything is restored to peace once more. The miners are gradually establishing themselves again. The Ludlow survivors are having a hard time to lift their heads above water. They have practically lost everything.

Like everything else, the miners have to contribute but they derive no benefit from what they contribute to. They need a hospital of their own.

New babies are coming as fast as though nothing ever happened. We have a hospital where we take care of the sick. The first Ludlow survivor was born at four o'clock one cold morning, and there are a great many to come. We provide for these women. Also the men who were wounded in the battle will be removed into this hospital.

Funds are needed to carry on this work. We hope to make this hospital a permanent thing for the miners, although the miners have a nice hospital ninety miles from Trinidad. But though it was built with the miners' money, still it is in the hands of the mine owners.

Scenes after the Massacre

By An Eye-Witness

The following story is related by an eye witness, a minister of Trinidad, whose name is withheld because he is compelled to remain in that city. He made a journey to Ludlow, on Wednesday, after the burning of the colony on Monday night; also on the following Friday and Sunday afternoon:

We left Trinidad about a quarter after two o'clock, and arrived at Ludlow, about three thirty o'clock; we were met by militiamen, who escorted us within the lines, where we were directed to the officer in charge, Maj. Hamrock. He received us very graciously, and detailed an escort from his men to accompany us. We spent a few moments looking about the colony, and then took a stretcher and went up in the field about a quarter of a mile, where we found the body of Charles Costa, where he had been shot on Monday, and allowed to lay there, from about 'three or four o'clock' Monday, until about four thirty Wednesday afternoon. The flies were eating out his eyes; I noticed, also, that his trouser pockets were turned wrong side out, and remarked about it to the company of five, who had gone out in the field to search for the body. This indicated that the body had been looted beyond doubt. We carried the body down to the road, and placed it in the dead wagons which had arrived by this time.

Ludlow Tent Colony Before Massacre.

We next approached the 'hole,' which has became famous in a day, to all the struggling masses, and infamous to all future history of Colorado. This 'hole,' is approximately, about 5½x5½x5½ feet in dimensions, of irregular shape, and would contain about 150 cubic feet of air; the entrance to this 'hole,' or 'cave,' was about thirty inches in diameter, thus allowing one person to pass in or out at a time.

In this hole, we found the bodies of thirteen persons, two women, and eleven children; the children ranged in age, from two months up to twelve years, as near as I could guess, though some of them may have been older.

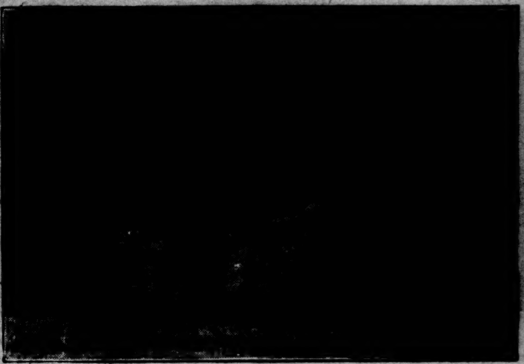
All were burned and charred; one little fellow's leg was burned so badly that it came unjointed at the knee, the severed part hanging only by the skin on the under side of the leg; the women were about to become mothers, and this will indicate something of the horror of this experience, which is unprintable in some of its details. After loading the bodies in the dead wagons, fourteen in all, we returned to Trinidad.

I ought to say that one of our party, was Mr. John McLennon, President of the State Federation of Labor; as soon as we commenced to look about over the burned district, and after getting permission to do so, he was arrested, and taken to Hamrock's headquarters; in a short time he was released, and came back and joined our party; no sooner had he arrived, than he was arrested again, and returned to military headquarters, and detained until our party left the camp. I know of no reason for this, nor was any reason given, so far as I learned; I suppose it was to prevent this officer of the Unions from seeing and reporting the horrible conditions. Yes, we went out under the Red Cross flag, but that did not seem to make any difference.

Our second trip was made on Friday; we were passed into the lines, and directed to Gen. Chase, who, by this time, had arrived from Denver, and taken command of the troops. We stated explicitly that we were not members of the Red Cross, but acting at their request, through Dr. Jaffa, of Trinidad. In a few moments, Chase said, 'It's all right, gentlemen; take your time,' and detailed an officer to accompany us. We entered the burnt district, and as we were approaching the place, near the southeast corner of the former tent colony, and where we believed other dead might be found, we were all arrested, and taken to military headquarters, and detained about two hours. After conferring with Chase, who claimed to have further word from Denver, he informed us that we were 'utterly discredited.' fakirs, etc., and ordered to return to town, which we did, without accomplishing the purpose of our mission. The fact that two ministers were in the party made no difference; for Chase said, 'Preachers, priests, and prostitutes, are all the same to me.'

The Black Hole Where Victims Smothered.

A third trip was made on Sunday after this, with the same object in view, viz.: to search for the other dead bodies, as a number of persons were reported missing; this trip was made in the company of two physicians, representing the County Health Board, and [illegible] reporters; two ministers were also in the party; th[illegible] presence seemed to aggravate Chase, and he lost all control of himself, and [illegible] of abuse and unprintable profanity aga[illegible] of the ministers, in particular, and ordered them escorted from the camp. So nothing was accomplished by them, on this journey, which was the last one with which I was connected.



Survivors at Trinidad.

No, we had no positive evidence that there were other bodies there, but we had been told that there probably were, and were directed where to look for them by persons in position to know. It is my opinion that there were others killed, but that their bodies had been destroyed either by the militia, or guards, who were working together.

The conditions we found there are indescribable, some are unprintable; it is doubtless the most foul and horrible page in the history of this country; I know of nothing so shocking in Indian or pagan history.

AMERINGER SEES VICTORIES

Prospects for the fall congressional campaign are bright, according to Oscar Ameringer.

"We have hopes of electing one congressman in Illinois from the Seventh district," he said, "two from Wisconsin, the Fourth and Fifth districts; one from New Jersey, President Wilson's home state, in the district embracing Paterson and Passaic; one from the Minneapolis' district of Minnesota, another from the Los Angeles district of California, and perhaps one from Oklahoma."

SOCIALIST VICTORY IN LAKEWORTH, FLORIDA

Lakeworth, Fla.—James M. Love, Socialist, was elected mayor, that is first commissioner of the town of Lakeworth, Fla., Tuesday, May 6, by a vote of 2 to 1 over the Land company's candidate, M. L. Farrow. The Socialists also elected Rev. A. H. Shipman, vice-mayor or second commissioner, and K. L. Hifner, town clerk, that is, third commissioner. All are elected for terms of three years.

America cannot be the [illegible] of the free so long as there exist masters and [illegible] to [illegible].

FRENCH SOCIALISTS GAIN 20 SEATS

French Socialists gained twenty seats in the chamber of Deputies in the second elections held May 9. This brings the total of seats held by the Socialists up to 97. Jaures is the leader of the party, as before. Most of the losses were suffered by the Progressives. Louis Lepine, leader of the Progressives, was defeated.

SPECIAL EDITIONS

We have on hand a fair supply of Christian Socialists carrying discussions of Biblical topics and which are unsurpassed for propaganda purposes among religious thinking people. These special editions have stirred up the comrades in a most encouraging manner and almost every mail brings us orders for a bundle for free distribution. Some of the topics discussed are:

"The Mark of the Beast."
"Jesus and the Class Struggle."
"The Parable of the Talents."
"The Religion of a Socialist."
"Breaking Up the Home."

Then there are specials devoted almost entirely to the topic named and each is conclusive in its scope.

The Catholic Special.
The Episcopal Special.
The Business Special.

We can fill orders for any of the above at $1.00 per hundred. You can have in each one hundred lot your choice of any four; or for $2.00 we will send you twenty-five each of the above mentioned "specials."

Try them on your neighbor. They are sure winners. See that your center table is always supplied with some copies to hand to your friends.

Combination Offer

A number of inquiries have come to the office of The Christian Socialist of late as to whether we will still honor the old club rate of $1.50 for one year's subscription to The Christian Socialist and the International Socialist Review. To all such inquirers we say "Yes." Send in your club subscriptions. By thus joining them together you will save 50 cents.

LIFE OF KARL MARX

One of the most comprehensive books issued by the Socialist press in the past decade is John Spargo's "Life of Karl Marx." The reading of this book will do more to give a clear and concise understanding of the Socialist philosophy than any other one book. It is a beautiful and tender revealing of the personal life of Marx and his mental struggle to unravel the world's economic enigma. The volume is handsomely illustrated, thoroughly dependable in its statement of fact, and typographically a work of art. You will understand Marxian Socialism if you read this book. The volume sells for $2.70 postpaid. Send us $5.00 for five yearly sub cards or ten six months' and we will mail the book to your address as a premium. There are not many of these excellent books left and first come will be first served.

In Revolt Against Rockefeller

On Sunday, May 10, Bouck White and his congregation attended the services in the Fifth Avenue Baptist Church, New York, of which the Rockefellers are members. During the sermon White arose and attempted to ask the Minister where he stood on Rockefeller's position regarding Colorado. Church officials rushed upon him and threw him and his followers out of the building, to the cry of "Put him out; this is the house of God!" Two men who had not entered the building were beaten by ushers and police until blood ran down their faces.

All over the country the spirit of revolt against the power of Rockefeller's concentrated wealth is manifesting itself in various ways more or less spectacular.

But meanwhile the work of concentration is going on apace. A "Rural credits bill" introduced into Congress by Senator Fletcher of Florida and Representative Moss of Indiana provides for an extensive system of land mortgage banks under government supervision. David Lubin, of the International Institute of Agriculture at Rome, which has had much to do with spreading the rural credit systems of Europe, says: "If this bill passes, it would tend to standardize the farm mortgage business so that banks would obtain control of terms and interest rates, to the complete exclusion of the farmers."

Rockefeller's money is pushing this bill. A recent issue of the Congressional Record contains a statement by Secretary of Agriculture Houston, that five highly paid experts supported by the Rockefeller General Education fund are on the pay-rolls of the Department of Agriculture, for the study of rural credits. They have evolved this bill. Rockefeller wants control of the farm mortgage business. By means of this bill he will get it.

When this was made known a fight immediately developed in the Senate. Senator Kenyon of Iowa moved a resolution which would prevent the Secretary of Agriculture from accepting any other gifts from the Rockefeller foundation for governmental purposes. He attacks the employment of Rockefeller men by the Government at a nominal salary of one dollar a year, as being an attempt by the oil man's millions to "go into partnership with the United States." He pointed out that the Rockefeller General Education Board draws an income on more than $2,000,000 of bonds in the Colorado Fuel and Iron company, by whose hired assassins the victims of Ludlow were massacred. And on May 5, the Senate adopted a resolution preventing the acceptance of any further Rockefeller money in Government research.

Religious Angle in Contest

Not only is the political life rebelling against Rockefeller domination. The University of Chicago is withdrawing the name of John D. Rockefeller from its stationery. Up to the beginning of this year, every letterhead and bit of official stationery of that institution carried this inscription:

THE UNIVERSITY OF CHICAGO
Founded by John D. Rockefeller

Now the name of the University appears there, without the name of the founder. All the vouchers, billheads, and documents of every description are being freed from the name of the oil king. Rockefeller did found the institution, and has given to it millions; though not as much as has been reported. But he has ceased to contribute, and has expressed grave dissatisfaction with what is being taught.

Why?

Mr. Rockefeller's views on theology and sociology are quite conservative. He believes in the "simple, old-fashioned Gospel." He objects to politics in the pulpit." He wants the "Bible and the Bible only" interpreted as being worship of the book, without reference to what its contents mean.

But in the University of Chicago higher criticism reigns among the teachers of the Scriptures. The Bible, as the hereditary foe of privilege and tyranny, is being opened to the eyes of the students in the University.

This quotation is from a manifesto recently issued in regard to a new journal which will be edited by men connected with the University of Chicago. It states the fact of John D. Rockefeller's withdrawal from connection with the University, and gives these reasons:

Standpatism in Religion

"The most effective way to fight standpatism in economics is to fight standpatism in religion, because the two things are really one and the same.

"For illustration, President Harper frequently spoke of the national deity of the Hebrews as "Yahweh." People said, "Why does President Harper use that peculiar term?" The reason was simple. The more familiar word "Jehovah" cannot be found anywhere in the Bible or anywhere in ancient Hebrew literature. The name Jehovah is found only in certain modern translations of the Bible, but it was not in the early manuscripts.

"Standpatism keeps the people from realizing that the name Yahweh was a battle-cry in the ancient Hebrew warfare against Dollar Diplomacy and Big Business. The god of the dollar was named "Baal," a word which has the sense of "slave-holder" and "monopolist." These facts are brought into view by Higher Criticism.

"The Hebrew nation was formed out of two races, a free race of anti-monopolists from the desert of Arabia, and a slave-holding, Baal-worshiping race which held the commercial centers of Canaan. There was no "conquest of Canaan," in the popular sense of the phrase.

Origin of Religious Ideas

"After the Hebrew nation was formed, the Big Business men wanted to apply the name Baal to Yahweh, the deity of the desert. This was fiercely denounced by the prophet Jeremiah. Therefore Jeremiah was put into a foul cistern. The religious ideas which we have inherited from the Hebrews were brought into shape through a mighty social struggle. But standpatism does not want the people to know the facts.

"Religious life today is on the point of reverting to the warfare between Democracy and Privilege. Democracy, however, cannot be consolidated for the final battle against Privilege without an appeal to religious feeling analogous to that which carried our fathers through the struggle against the Slave Dynasty in the South and the struggle against the Stuart Dynasty in England.

"A mysterious force restrains most of our theological seminaries from emphasizing the Higher Criticism in a way which the people can understand. The nature of that force is suggested by a recent news dispatch stating that a Texas millionaire has announced his determination to confine his gifts to colleges that are "right" in their teachings.

"Wealth is concentrating in the hands of men who feel competent to say what our colleges and theological seminaries and churches shall think and teach and preach. But the system of privilege will break down from its own weight."

It is any wonder that the rich young man withdrew his money from the teaching of such doctrine as this?

Two days after the fiercest fighting in Colorado, George F. Baer, president of the Philadelphia and Reading railroad collapsed on the street in Philadelphia and died later at his home. Baer was one of the five men mentioned on the cover of this paper in the May issue as traitors to the nation. The paper had gone to press before his death occurred.

Baer is known the world over as "Divine Right Baer" because of a paragraph in a letter signed by him and sent during the mine strike of 1902 to this effect:

"The rights and interests of the laboring man will be protected and cared for, not by the labor agitators, but by the Christian men to whom God in his infinite wisdom has given control of the property interests of the country."

Precisely the same plea has been made by young Rockefeller; though the storm of wrath which swept over Baer for the blasphemous phrase prevented him from bringing in the name of God as his silent partner. The infinite wisdom of God received small glory from the partners whom, according to Baer, he had chosen.

Religious men the world over repudiate such claims now, as blasphemy. But Rockefeller still clings to them.

Rockefeller is but the symbol of what is taking place. He is a figurehead, of course. But is requires a figurehead for people to concentrate their minds on a condition.

Without Rockefeller to embody the shame of the nation, we could not focus our attention on it. But now the people are beginning to understand.

The battle is going to be fought, and fought soon. Whether it will be purely political, and peaceable; or whether it will be a bloody revolution, is not within the power of the working class to determine; it is for the capitalists to say. We desire peace; and we do not want to have to fight for it. But it takes a struggle to induce some people to make up their minds. And we have Rockefeller to thank for performing a very great public service; of being the storm-center around which the public wrath will gather, to abolish the thing of which he is the symptom and the effect; the Capitalist domination of national life and a large part of our national religion.

THAT ROCKEFELLER ROSE

This red rose—what a glorious flower!
I'll take it to my lady's bower.
It's beauty will gladden her heart for an hour.

In order to grow that flower so fine,
There perished nine hundred and ninety-nine.
The many perished—the one is mine.

As with flowers, so with men, you see.
A thousand men must slaughtered be
That you may have one man like me.

That's what I meant when I recently said:
I'd rather see all of my laborers dead
Than that they combine to get more bread.

What are the workers but ignorant clods?
God made them merely to serve us, their lords.
Then let them go die—we yet have hordes.

Brainless asses! They vote us the power
To rob and exploit them, every hour.
When they get sense—farewell, precious flower!

M. J. Connolly.

A Hero, But Only at Harvard

Dr. Charles L. Eliot, who thinks that the labor union is destructive to the happiness of its members, was asked by a New Haven trolleyman to indicate in what way higher wages and shorter hours and better conditions of employment serve to bow down the heart of the workingman with sorrow. The doctor in a letter replied:

"I can not agree with you that the trades unions have brought happiness to any workingmen. Higher wages, shortened hours, better clothes and more meat do not necessarily contribute to genuine happiness any more than the luxuries of the rich do. Happiness and content are states of mind."

Such a man as Eliot might make a hero at Harvard, but his descendants would never be able to organize as the Daughters of the Revolution.—Memphis Social Democrat.

Passy Offers Novel to Our Readers Cheap

Prof. Paul Passy, head of the Socialist colony of Liefra, Fontette, Aube, France, has published a Christian Socialist novel under the title of "Au Bois Dormant" (In the Sleeping Forest). It is intended to show what a Socialist state might be if permeated by Christian ideals. It is of course in French. The price from book sellers will be 50 or 60 cents; but Prof. Passy will forward it post free to any reader of the Christian Socialist sending 25 cents (1 franc 25 centimes) by post office order or check. Greatly reduced rates are offered if several copies are taken.

Figures Never Lie

The 170 ranking officers of the Pennsylvania Railroad, from President down, started at the bottom, as ticket sorters, clerks and messengers. There are 50,000 ticket sorters, clerks and messengers—"Room at the top"—well, figure it out for yourself.

The Christian Socialist is prepared to fill all orders for back numbers. Get files of the paper into the hands of the [illegible]ng public. It will make Socialists of them.

News of the Fellowship

By Edward Ellis Carr, General Secretary

TORONTO CHRISTIAN SOCIALIST FELLOWSHIP

Canadian Comrades Excel U. S. in Charter Membership

The T. C. S. F. was recently organized for the purpose of proclaiming Socialism to churches and other religious organizations. The meeting was called by the Rev. Dr. J. C. Speer, President Toronto Methodist Ministerial Association, the Rev. Dr. C. S. Eby, President Canadian Vigilance Association, Comrade Jas. Simpson, Controller of Toronto, Comrade R. B. St. Clair, Supt. Canadian Vigilance Association and Comrade H. Pettitt. The West End Y. M. C. A. opened its auditorium for the occasion. The meeting was largely attended and it was decided to organize the Fellowship. Temporary presiding and recording officers were elected in the persons of Comrades R. B. St. Clair and H. Pettitt.

The organization has pronounced itself thoroughly in harmony with the International Socialist Movement, and with the International's Canadian representative, the Social-Democratic party. All members of the Fellowship are being urged to join the S. D. party, and already a number have done so.

One of these in signifying his intention informed the meeting that he had been a Socialist in Scotland, but when he arrived in Toronto he had heard so many street corner speakers (of other Socialist parties than the S. D. P. of Canada) strongly affirm that it was impossible to be a Christian and a Socialist at the same time that he had decided not to unite with the party here. This, he said, is true of a score of others with whom he is acquainted. The C. S. F. makes it clear to all that the duty of Socialist speakers is to make Socialists, not infidels, and that religion is pronounced by the International Movement to be a matter for the individual conscience.

Especially in a nominal Christian country, such as Canada, the need of a Christian Socialist Fellowship is felt. Those Socialist speakers who are not content with denouncing corruptions of churches, but proceed to ridicule religion itself, are ill-advised as to methods, whether they may be correct or otherwise in their assertions. The effect has been in Toronto that thousands of our citizens know that Socialism is proclaimed by its friends to be an anti-Christian force, but of the beauties of the co-operative commonwealth and of sound economics they know nothing. They would not listen to a speaker whom they were convinced was wrong as to religion, because he probably would be in error as to economics as well, they affirm, and so thousands who might be good revolutionary Socialists today, are in ignorance of the fundamentals of Socialism and in opposition to the party, simply because Atheism, instead of Socialism, was being advanced.

Comrade P. C. Young, Provincial Secretary of the Social Democratic Party of Canada, addressed our last meeting, and read a letter from U. S. Socialist Headquarters re Christion Socialists in which the statement was made that nearly every member of the C. S. F. is a member of the Socialist Party.

The Toronto Fellowship is the first in Ontario. We have a large field and we hope to develop it. An economic class is being formed, and an effort is being made to have the Rev. Dr. E. E. Carr, General Secretary of the U. S. Christian Socialist Fellowship, deliver a series of lectures here in June. Thirty-five persons have united at the first two meetings, and meetings will be held twice a month. Our members are being urged to subscribe to the Canadian and U. S. Socialist papers, so as to keep fully informed as to the progress of the movement and well stocked with arguments to advance to their non-Socialist friends.

Later: At the third meeting of the Toronto C. S. F. a complete organization was effected as follows: Pres. R. B. St. Clair; Vice-Presidents, Rev. Dr. J. C. Speer, Controller, Jas. Simpson, J. W. Pasco, W. W. Moore, Chas. Moir and E. Bott; Stenographer, Miss Edwards; Rec. Sec., H. Pettitt; Cor. Sec., J. W. Connor, 350 Ossington Ave.; Treas., Comrade Binch; Librarian, J. S. Allen; Chairman Membership Committee, G. H. Croft; Chairman Literature Committee, J. W. Johnson. These officials will constitute the Executive.

Meetings will be held the second and fourth Thursdays of each month, 8 p. m. sharp, in the West End Y. M. C. A. Auditorium, College and Dovercourt Road.

The meeting of the 14th of May, will be addressed by Comrade Controller James Simpson, Vice-Pres. of the T. C. S. F. on the "Power and purpose of the Socialist Movement."

The Toronto Fellowship voted to have Comrade Carr deliver seven lectures at Toronto in June.

(Signed) R. B. ST. CLAIR, Chm.
226 Dovercourt Road, Toronto.

These Toronto comrades have eclipsed every U. S. center in the number of charter members to their C. S. F., and if the Chicago, New York and other larger centers do not "make hay while the sun shines," this Toronto center will soon "lay them all in the shade." Comrade St. Clair says they are getting subscriptions to The Christian Socialist also. This is the best way to keep the new members active. Success to this fine new center all along the line.

Comrade, can't you organize a center in your community?

AN ATHEIST'S ANXIETY

New Christian Socialist Fellowship of Toronto Brings Out Questions From a Materialistic Socialist

There is little wonder, considering the apathy or opposition of so many church people in Europe and America, that atheistic socialists fear that the kind of socialism advocated by Christian Socialists of America is not the genuine article. The following letter which appeared in the Toronto Mail and Empire shows how quick that fear is manifested by earnest atheistic comrades:

CHRISTIAN SOCIALISM

An open letter to Rev. Dr. Speer, Rev. Dr. Eby and Rev. Dr. R. L. Brydges.

To the Editor of the Mail and Empire:

Sir:—Kindly give me space for this letter to the above reverend gentlemen. Seeing an account in The Mail and Empire that you are about to form a Christian Socialist Fellowship organization, I would like to ask if you are going to accept Karl Marx's, "Das Capital" and Frederick Engels' teaching and Kautsky-Dietzgen, Bebel. These men all taught that Socialism is purely a class-conscious, proletarian movement as Marx and Engels in the communist manifesto distinctly state it is the working class who will free themselves, and in freeing themselves they will free all classes. I would like to know, why the reverend gentlemen want to bring Christ into Socialism. Will they explain? To me it does not appear that Christ was a Socialist, or that he knew anything about Socialism as capitalism that exploits the working class through the wage system did not exist in Christ's time, and the New Testament certainly does not teach it. Will the reverend gentlemen form economic classes for the study of scientific Socialism and teach economic determinism and the materialistic conception of history? Will you permit members of the Socialist Local of North America in Toronto to visit you and speak from your platform? Of course they are only plain working men, but you will find them well versed in economics. Thanking The Mail and Empire for space, and hoping to hear through your paper from the reverend gentlemen, I am, 30 years a Socialist,

Yours, etc.,

Toronto, March 27. J. M.

The Christian Socialist Fellowship recognizes the class struggle as clearly as any socialist party and accepts the doctrine of economic determinism, or the materialistic interpretation of history. "Socialism is purely a class-conscious, proletarian movement" and "the working class must free themselves," if they are ever free; but many who are not poorly paid wageworkers, like Marx, Engels, Lassalle and others, must join the effort to awaken and educate the proletariat.

J. M. is evidently mistaken, however, at two points. Marxism, properly speaking, is that system of economics which Marx especially advocated, viz.: "Economic determinism," the "class struggle," "surplus value," and "collectivism." The theological opinions of Marx were in no sense original with him, did not distinguish him from many others before and after him, and formed no part of his great economic philosophy. When one speaks of "the philosophy of Karl Marx" he refers to his economic philosophy which is revolutionizing modern thought, not to his opinion of religion which he borrowed from others and to which he gave very little attention.

Again, the idea that capitalism is only a modern thing strains a technical point too far. It is more correct to speak of ancient capitalism and modern capitalism, for before the machine exploitation of modern times the "masters of the bread" exploited the workers by rent, interest, profit and speculation, as they do now. And both Moses and the prophets and Jesus and the apostles forbade all such methods of exploitation. The wage system did exist in Christ's time right in Judea.

The question "Was Christ a Socialist?" is not merely technical. If the teachings of Jesus applied to a machine age would mean Socialism—as every careful student knows they would—then Christ was a Socialist, and may be consistently claimed as such. This fact profoundly impresses honest church people and inclines them toward Socialism.

The Christian Socialist Fellowship teaches scientific Socialism including the "historical materialism of Marx," which must not be confused with the "philosophic materialism" of the ancient or modern atheist school; and, I doubt not, the Toronto C. S. F. would gladly hear J. M. or his comrades, if they come to tell about the facts or principles of the social revolution and not to rant against God, religion or the church.

Atheistic and religious socialists, while agreeing on the revolutionary economic principles of Marx, should not divide and oppose each other because of theological differences. Let religious freedom abound for each while both unite together to destroy capitalism and the whole competitive system of business; for, as Joseph Dietzgen said: "The objects of socialism and religion are one: to emancipate mankind from slavery, want, misery and wickedness. We all want the kingdom of God on earth," (i. e., a state of society worthy to be called such;) "we all want to be 'sons of God,'" (i. e., to be worthy of a name so noble.)

The church members form so large a part of every nation that we must win them to Socialism before we may reasonably hope to succeed; and if we can show them that the laws of Moses and Jesus were against all forms of exploitation, and that the promises of the Bible concerning the coming social revolution are in substantial harmony with the Marxian ideas—which we can clearly do—they will more quickly study socialism and help us redeem the world from injustice, slavery and want.

Let us wish success to all comrades who demand real industrial and political democracy—the ownership and rule of the earth by the productive workers only.

E. E. CARR,
Gen. Secy. C. S. F. of America.

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* * *

PREACHERS AND TEACHERS FUND

The time for quibbling and indifference has gone. The time for action is here. The coming of universal social justice to the entire world only waits the word of command from the people. These many years of careful and earnest propaganda have aroused tens of thousands. A new social conscience is being born. There remains only that it be crystallized into action. Those who occupy positions of instruction to the rising generation very largely hold the key to the future. In their keeping is the philosophers stone that shall unlock the storehouses of plenty for all the people. Reaching these people now with the gospel of Socialism is the greatest possible labor saver in the results of the future.

If the men of God who on each Sunday stand in their pulpits and preach the Word only had the vision of the Socialist Movement; if they could only realize that this is the way of the Lord, what potency their preaching would take on.

If the teachers in our public schools only had this vision! What a power they would wield over the destinies of the future men and women who come under their care!

The way to secure the future for the co-operative commonwealth is to reach those who are preaching and teaching. The children of today are the men and women of tomorrow. Let us, therefore, bend every energy to convert the preachers and teachers to Socialism. This will make the outcome of tomorrow sure.

To this end it is proposed to create a preachers and teachers fund, making such contributions to it from time to time as we can. Out of this fund for each 50c contributed the paper will be sent for one year to either a teacher or a preacher, and there are tens of thousands of them in the United States.

We want at least one earnest and energetic comrade in each community to collect money for this fund from the comrades and their friends in order that a systematic campaign may be carried on and every preacher and teacher in each township, village, town or ward may be reached.

The list of donors to this fund will be published in the columns of The Christian Socialist from time to time and thus the progress of this great educational campaign may be noted by all.

Start the ball rolling by sending in a contribution at once. Gather the names and addresses of the teachers and preachers.

The following contributions have been made to the preachers' and teachers' fund and many others have signified their intention of giving this list a boost:

Mrs. John Hess, Chicago	$2.00
Walter Price, Washington	3.00
T. T. Ritter, Pennsylvania	3.00
Benj. Eefting, Chicago	1.00
Total	$9.00

BRINGING IN THE KINGDOM

The comrades in the field did themselves proud for the month of April. They gathered in the largest bunch of subscribers of any one month this year. This is the kind of work that will make The Christian Socialist strong for the fall campaign. What do you say to making this summer an exception? Instead of its being a dull time and registering a falling away, suppose we all get busy and say we will turn the matter clean around this year. Let's make the summer a time of preparation for the winter and fall.

The tree of liberty has ever been watered by the blood of the martyrs. There is no excellence without great labor. We will get Socialism by working for it and spending our money to help educate the people. Every present reader of the paper could find the way to send the paper to his neighbor a whole year, and in so doing would be making the very best investment of his life.

What do you say? Let's quit trifling with this old system. Let's hurry up and usher in a better one by getting our neighbors educated. Begin by sending in every week at least one new name. Remember you can buy four annual sub cards for $2.00.

You can buy more acreage in the coming kingdom with a dollar spent now that in any other possible line of human endeavor. Don't hold back for the others—DO IT NOW.

How many Socialists really want Socialism enough to be willing to turn the usually disastrous summer slump into a gain for our cause by pledging to send in at least one new sub a week from now till the summer is ended?

The tremendous possibilities of such a move are most inspiring. Will you make one of such a chain? C. L. B.

ONE WORKER'S EXPERIENCE

A comrade in a New England city, who is an ardent worker in circulating The Christian Socialist, in a letter to this office says: "My sales of the paper at the church door are not a huge success. The word Socialism seems to strike terror to the 'holy' minds. The other night I was driven off the steps of a church where 'In His Steps' was played. Even [illegible] going to the sidewalk the gentleman who ordered me off the steps demanded I go to the outer edge of the walk, as I was still on church property. Contrast this treatment with that of Father O'Donnald, who said that he would read anything that was printed; it's the only way to keep informed. Rev. Mr. Jones offered to pay for the paper, said that it contained much good material and declared he would subscribe for it. A deacon said he would pay me on prayer meeting night for the paper." This gives three for the paper to one against it: pretty good average.

WARD IN SOUTH DAKOTA

Aberdeen, S. D.

The Christian Socialist:

Gentlemen—Comrade Wm. A. Ward has recently concluded a week of the most effectual lectures that it has ever been the good fortune of Local Aberdeen to have, and I take this opportunity to let you know how well satisfied every member of our branch feels about them.

In the first place he has a system which is new and is one which is going to be a winner on the Socialist platform. He has a distinct lecture for each night, which he precedes with a song service, and this is one feature which the writer thinks must be adopted by the Socialist speakers. His lectures are complete, but lead in a very natural way from one to the next.

He presents a good appearance on the platform and wins his audience from the start. His voice is clear and full and his language is understandable to the commonest layman. 'And last, and best of all, he gets results by increasing the membership.

Further, he has succeeded in promoting harmony among the Christian and non-Christian element in the branch, something which has not been done here as yet. One speaker will appeal to one element and another to the other.

Too much credit cannot be given Comrade Ward and he deserves a place in the Socialist movement where it will be possible for him to present his message to every person possible.

Aberdeen's Local stands ready to take a return date with him at any time it is possible for him to come. Yours for the Revolution,

Geo. A. Hunt,
Member Committee on Speakers.

BULL'S EYES

By Rev. Robert Sutcliffe

There must always be enmity between competition and co-operation.

So long as a single child goes hungry to school, there can be no such thing as a glutted wheat market.

Strange that the man who toils ten hours a day in a sawmill never talks about the dignity of labor.

What "They" Say

REPORTS and COMMENTS

By Charles L. Brecken

NOTICE—It seems necessary to call attention to the fact that the comrades in ordering extra bundles of The Christian Socialist do not give themselves sufficient time for delivery of same. We get frequent orders for bundles either in the far eastern states or away out west, with the request that we get same to them by such and such a date. Counting from the time the letter reaches us, and the distance, the fastest trains could not get the papers through in the time desired. Remember, comrades, that papers are second class matter, and all such going out of Chicago for far distant points travel a part of their journey by "Fast Freight." Allowance must be made for this. Get your orders in early so that there will be no disappointments.

FROM COMRADE WM. H. WATTS

Dear Comrades: I want to congratulate you on your defense of St. Paul in the last number of the C. S. I have long wanted to do the same thing myself, but have not seen a good opportunity. The case for St. Paul might indeed be made a good deal stronger even than you made it. St. Paul wrote good enough Socialism for me. Such statements as

"If any man will not work neither let him eat,"

"We are all members one of another, and if one member suffers all the other members suffer with it,"

"For there is neither Jew nor Greek, male nor female, bond nor free, but ye are all one in Christ Jesus,"

"God hath made of one blood all nations of men," are all that a Socialist can ask for. What St. Paul had to say about the obedience of slaves and women, and women not speaking in Church or praying with their heads uncovered have a sociological interpretation and a peculiar local significance that his critics take no account of. They utterly fail to distinguish between tactics and principles. St. Paul was not the original corrupter of Christianity, as some would make out, but some of his orthodox interpreters have made it appear that he was.

Very fraternally,
WM. H. WATTS.

DEFENDING SOCIALISM

A comrade from Fresno, California, sends to this office a clipping from a paper of that city, The Republican, which contains a sermon delivered by Rev. R. B. Cowgill, Methodist, ably defending Socialism and the Christian Socialist. David Goldstein was in that city recently and delivered an address attacking the Socialists. The preacher declares that the manner in which Goldstein handled his subject was most unfair. He said: "I would not like to have any biblical writer or our Saviour himself judged by certain passages which an enemy might cite. I think Mr. Goldstein does not give the American Socialist a square deal. There is a far-reaching, world-wide, upward, forward movement of humanity toward brotherhood. Let us try to understand one another and magnify our common purpose to realize brotherhood on earth."

From the very ends of the earth are the defenders of the cause of Socialism to be found. A glad and happy day is coming. The world is thinking thoughts of social justice. First the blade, then the ear, then the full grown corn in the ear.

Harry H. Kimball, Manchester, N. H.: "The Christian Socialist is just what we have been lookin for, and I hope you may wax strong in spreading the gospel of the kingdom of God on Earth."

A comrade in Ohio orders a copy of the paper sent to his pastor because the latter has made some statements that seem to indicate that he does not understand Socialism. This is the way to produce results. The persistent pounding of The Christian Socialist at the door of their hearts will cause them to open wide their minds to receive the truth.

Arthur R. Willis, Houghton, Can.: "A friend mailed me a copy of The Christian Socialist a few days ago. I enclose the price of a subscription. I am very greatly pleased with the paper. It discusses matters in a way that is very pleasing to me."

If the comrades in the field only knew the opportunities that come to the office to get papers into the hands of people who have never seen the publication, it would stimulate them to renewed activity in getting under the Preachers' and Teachers' Fund proposition and boosting it into a powerful force. Let us go out into the highways and hedges and compel them to come in.

Elder S. Rice, Roseburg, Oregon: "I read carefully the 'Parable of the Talents.' It is the best I ever saw. I hope there will be many more articles like this."

G. W. Fagal, Brantford, Conn.: "Your paper is doing a good work. The people here had been taught that all Socialists were atheists and anarchists. But your paper proves this is not so. Success to it."

Carl Matson, Helena, Mont.: "I thank you for sample copy as per my request. Put my name on your list as per inclosed money order."

A. J. S., Montana, sends in a dollar and tells us to place it where it will do the most good in furthering the cause of God and humanity. If we had a thousand more like this good comrade we would make things hum at a very lively tune. The musical tones would reach across the continent.

Sanctuary

"I will go unto the Altar of God; even unto the God of my joy and gladness."

SOME SOCIAL ASPECTS OF THE SUNDAY SCHOOL LESSONS

SOCIAL ASPECTS OF THE SUNDAY SCHOOL LESSONS

Modern Stumbling Blocks

May 24—Luke 17:1-10—Unprofitable Servants.

Better far to remain quiet and say nothing than to say the wrong thing; for to say the wrong thing is to become a stumbling block in the path.

Do the economic teachings of the modern church harmonize with the teachings of Jesus? If [illegible] not the churches stumbling blocks in the [illegible] of Social Justice?

Are the children being taught the truth? Are they being made to stumble because of ill-advised and economically ignorant teachers—teachers in the home, the day school or the Sunday school?

Hardly a single act can be conceived that could be more dangerous to the future welfare of the world than the giving of false or untrue instruction to the children.

If the gospel as taught today in the churches and Sunday schools "spiritualizes" the economics of Jesus out of existence, what shall the church of tomorrow be?

No matter how hard may seem the task of converting the Christian to Christianity as Jesus preached it, yet we should persist. The whole social welfare of the human race depends on our diligence. Yet we must do this work, not that we may have the praise of men, not because we fear the consequence of failure to perform our task, but because we must recognize that our social salvation is tied up with our brother, and that there can be no peace for ourselves until there is also peace for our brother.

If you possess knowledge of the larger social life and light, such knowledge lays on you the responsibility of extending this light to others. There is no praise in doing this; you can not do less.

Those whom the modern Scribes and Pharisees condemn, the gospel of Jesus defends and upholds. The despised workers of today shall tomorrow be recognized as the creators and preservers of the world. They are the only worth while people, though now socially ostracised; not because they are better people, not because they are different people, but because of what they do; they work—they bear fruit. God's plan demands fruitage.

To catch a glimpse of the high ideals of the cause of universal social justice is to express astonishment and to bring forth the prayer for a larger faith.

We must learn patience with the slowness of heart of others to accept the cause of Socialism. Look how much labor and patience it required to reach you!

CURING SOCIAL LEPROSY

May 31.—Luke 17:11-19

The quarantine of the diseased for the benefit of the social whole is powerful enough to force the ignoring of all racial lines. The suffering poor, as lepers, are massed together outside the walls of the city—the faithful Jew with the despised outsiders, the Samaritans.

The lepers in the lesson are a type of the sufferers in society, and the call of the church to the service of social redemption. The sick need health, the hungry need food. The social environment is sin-sick and leprous. The church must exert her old time power to heal. The Social lepers lie just outside her sacred gates.

Does not the tremendous power of numbers and the spirit of the modern church carry with it a mighty weight of responsibility?

How long could a single social ill of the present day continue to exist if the church should use her power for its elimination?

May not every economic ill, every suffering child laborer, every social wrong be charged to the blindness of the church and failure to use its power to demand that this wrong shall stop?

If the church has the power to cure the social leprosy of today, and could inaugurate an era of universal social justice, then how can it escape the moral responsibility for every wrong inherent in an unjust social system?

The sickened souls outside the city walls in the valleys of social injustice cry aloud today to the church for succor; but the church too often has answered the cry of "Unclean! Unclean!"

THE KINGDOM OF GOD

June 7—Luke 17:20-37

They had scoffers in Jesus' time, just as they exist to this day. They were twitting Jesus because he had talked so much of the coming of the kingdom, and pressed him for some definite declarations. They wanted to know when it was to come.

The Socialist talks of the co-operative commonwealth. He is twitted by the unbelievers. When is it coming? They tell him it cannot be done—at least not until human nature has been changed. It is so good, so noble, so democratic, so broad and so generous in its scope that humanity will have to be reborn, in their estimation, before it can possibly fit itself into the new plan of social wholeness.

Always does the man of limited spiritual vision prove his blindness. He cannot see that the kingdom of social righteousness is in our very midst.

Out of the old order, within its very folds, grows the new. Capitalism carried to its logical conclusion brings Socialism. It is inevitable in the very nature of capitalism. The competitive furnishes the soil in which to grow the co-operative.

The kingdom of God's social righteousness is no far off and visionary scheme of some idle dreamer—it is here, even within you and of you. You are its central core, its life. It is now within society, and is making itself felt in the renewed and enlarged social consciousness.

The day of social revelation is near at hand. The church will find in modern times what it found in ancient days—that the stone which the builders rejected takes prominence as the head of the corner.

The stone of social salvation which the church authorities have so vigorously rejected, nay fought, will be found to be the capstone that completes the social structure—that makes the kingdom of God here on earth a reality.

God could go no further than he has gone in the welfare of the human race in planning that the kingdom of God should be on earth.

To understand this is to possess the key to the mystery of the ages—the philosophers' stone is nothing short of modern Scientific Socialism.

A PRAYER.

(Set forth by the Bishop of Western Colorado for public and private use during the present industrial troubles in this state.)

O God of our Fathers, mercifully look upon the people of this state, and show us the way out of the present strife. Righteousness belongeth unto Thee, but unto us confusion of face, as at this day, because we have sinned against Thee. We have given little heed to the warnings of Thy servants, the prophets, against covetousness which is idolatry, and against those that oppress the hireling in his wages. Too much have we been at ease in Zion. Too little have we sought the welfare of the strangers in our land. But now we would humbly pray Thee for Thy Spirit of wisdom and understanding, that hatred, murder and strife may cease, and that peace may be lasting, cemented with justice. Grant to the legislators, and to all in authority, clearness of vision and firmness in action, so to shape the laws, that the humblest may safely trust them, and the strongest fear them. Save the organisations of labor from passion, bitterness, and unreason; and give them wisdom to put aside the two-edged sword of violence that turns on those who use it. Bring to naught the counsels of the heartless. Keep employers from the ruthless love of gain. For ever banish the spirit that would sacrifice the lives and health of other men for profit. Teach us, we pray Thee, to treat the alien as a brother, and to help him, not exploit him, in his weakness and ignorance. And so may true liberty grow apace with righteousness, that this state and this nation may be a motherland of strong and upright men and women, striving together for Thy Kingdom of righteousness, and peace, and joy in the Holy Ghost; through Jesus Christ our Lord. AMEN.

THE CRY OF THE POOR

Brothers, through the darkness we are calling,
  And our cry goes up to God.
Why should we through dreary depths be falling?
  All the paths that we have trod
Rough with thorns have pierced our bleeding feet,
Yet our cry shall reach the mercy-seat.

Brothers, while to God our hearts are pleading,
  Do you have no duty now?
Starving men and women comfort needing,
  Pallid face and furrowed brow.
Shall the dreams of rich men haunt till they
Learn to help their brothers on their way?

Must the little children in the city
  Ask for help of you in vain?
Robed in silk, O woman fair, have pity!
  Do you only think of gain?
In the country, too, where flowers grow,
Out to work the little children go.

Change must come, we are no paupers crying
  To your mercy for our food.
We must work as brothers dear, not dying
  From the struggle, but endued
With new strength, our work a pleasure—then,
Brotherhood among the sons of men!

—Martha A. Kidder.

THE ARMORY OF GOD

Sling—Stones from the Brook of Living Waters

Isaiah.

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead fo[illegible] widow, 1-17. Thy princes are rebellious and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come into them. 1-23. The Lord will enter into judgment with the ancient of his people, and the princes thereof; for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.

Woe unto them that decre[illegible]righteous decrees, and that write grievousness which they have prescribed: To turn aside the needy from judgment, and take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless. And what will ye do in the day of visitation and in the desolation which shall come from far? To whom will ye flee for help? And where will ye leave your glory? 10-1-3.

For he bringeth down them that dwell on high: the lofty city, he layeth it low: he layeth it low even to the ground: he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. 26-5-6. Wherefore thus saith the Holy One of Israel: Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out on a high wall, whose breaking cometh suddenly at an instant. 30-12-13.

The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things: and by liberal things shall he stand. 32-7.

Is not this the past that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and tha ye break every yoke? 58-6.

For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath uttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies, they conceive mischief and bring forth iniquity. 59-3-4.

And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it and it displeased him that there was no judgment. 59-14-15.

And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat. 65-21-22.

Jeremiah

Also in thy skirts is found the blood of the souls of the poor innocents. 2-34.

They are waxed fat, they shine: yea they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper: and the right of the needy do they not judge. 5-28.

A wonderful and horrible thing is committed in priests bear rule by their means: and my people love the land: The prophets prophesy falsely, and the to have it so: and what will ye do in the end thereof? 5-30-31.

For thus hath the Lord of hosts said, Hew ye down trees and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her. As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her: before me continually is grief and wounds. 6-6-7.

If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Behold ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods which ye knew not; and come and stand before me in this house, which is called by my name, and say: We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. 7-6-11.

Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me. 15-10.

Then said they, Come, and let us devise devices against Jeremiah: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet, come and let us smite him with the tongue[illegible] let us not give heed to any of his words. 1[illegible]

THE NATION'S PULSE

Josephus Daniels, Secretary of the Navy, has in some of his public utterances given Socialists little cause to love him; but in one short interview, granted to a yelping, snapping bunch of little American fox-terriers who called to protest against the American policy in Mexico, he pretty nearly retrieved his position in our affections.

This group of persons came from Tampico, from which city they were conveyed by a British warship when the times grew warm. They called to express their opinions concerning their Government, which had allowed them to suffer the inextinguishable disgrace of having their lives saved by a vessel flying the Union Jack instead of the Stars and Stripes, long may they wave. Said opinion concerning their Government was that they were ashamed of their American citizenship.

Whereupon Secretary Daniels handed out these gentle phrases immediately following, to-wit:

"You ought to be happy that you got off with your lives. You went to Mexico to make big profits, and you should not expect the United States to look after you if you do not stay at home. If Rear Admiral Mayo had not left you to be released by the British warship you would all have been dead some time ago."

Now the sting in this is that the American people are coming swiftly to realize that a large number of the American residents who have been killed in Mexico might, in good justice, have been executed some time ago by the Mexicans, for barbarities inflicted in the holy name of profits.

Most of the Mexicans are either meztizos or Indians. The theory of American settlers there is that these natives are animals, not humans; and that the only way to keep them in order is to slice them with machetes or shoot them with pistols whenever they seem disposed to assert their human rights.

Horrible stories are being told now, regarding the treatment of Mexican laborers on haciendas and in mines and railroad works by American superiors. The peons are slaves. They are worse than chattel slaves, for the chattel slave was at least a valued possession of his owner. But the peons are not valuable, except to be driven to the last limit of human exhaustion and then killed.

"They're not human" is the constant phrase of the upper-class Mexican and also of the Gringo slave-driver. And if the Mexicans, having been told that for so long, began to believe it—is it their fault?

Wilson's Gibraltar Chin

President Wilson sees quite clearly, and apparently so do all his cabinet, what the issue is in Mexico. He sees the motive back of the outcry in certain newspapers, that the Stars and Stripes must be hoisted clear down to Panama. If the Mexicans can be reduced to the level of—well. say the Colorado peons, for instance—then there will be plain sailing. Furthermore, if Mexico were annexed, there would be a limitless supply of cheap labor to be obtained for the asking.

Wilson sees that; so does Bryan; so does the Secretary of Labor, and so, apparently, does the Secretary of the Navy. The insatiate greed of American capital, against a nation fighting for its own land, is the issue in Mexico. Whatever we may think of the economic convictions of the President, it is impossible, and it would be unconscious to withhold a tribute of admiration for his unflinching courage in this attitude. Furthermore, as we read the Nation's Pulse through the newspapers, it is evident that the nation is behind him. The editorials froth and fume, but the news columns do not record any swamping of the recruiting offices. Picturesque as the enlistment stories are, it is evident that the nation is not on fire for war with Mexico; indeed, the nation seems singularly cold. Like the nauseous ravings of William Randolph Hearst, the whole tumult is confined to a few editorials offices whose financial dictators want to favor certain friendly interests with protection in foreign graft.

Villa's Sal Mexicana

And speaking of Mexicans, Pancho Villa has a keen sense of humor. When the marines landed at Vera Cruz and Tampico, Huerta sent word to Carranza and Villa that he expected them to join with him in repelling the invaders. Villa's reply was at some little length, and was couched in melodious Spanish; but the upshot of it was, that Villa has already told Huerta he will hang him if he catches him, and that it still goes; furthermore, that he intends to catch him. He remarks that no child would be deceived by the play Huerta made to unite the Mexicans behind him; that it has not worked, and will not work; and that rather than fight beside Huerta, he will fight both the United States and Huerta if that becomes necessary. In the language of the street, Pancho Villa is certainly quite some shirt-sleeve diplomat.

Railroads Robbed Again

Coming closer home, the Interstate Commerce Commission, on May 7, handed down a decision cutting railroad rates out of Chicago to a point where said roads will lose $16,000,000 a year. This seems a bit cruel; but hearken to the reason. The Commission had before it testimony showing that the Chicago railroads had bought up all the water routes out of Chicago, and then raised the rates on the water routes so that all, or practically all, the traffic went by land. According to testimony given before the commission by Henry H. Boole, special investigator, the Great lakes as a means for transporting freight are unused. During the whole of last year, only 400 tons of freight were moved by water from Buffalo to Cleveland, and only 200 tons from Cleveland to Detroit. The water route from Cleveland to Detroit is only 85 miles, the expense of water transportation is much smaller than by rail; and yet with a rail route 172 miles long, all of the traffic went by rail except 200 tons.

Do you gather the significance of this? It is plain to be seen; the Great Lakes were built by the Almighty and are owned by the Nation. The railroads were built by the workers and are owned by financiers. If the people patronize the Lakes, there is no rake-off for the financiers. Therefore the people are not allowed to patronize the Lakes, but must have all their freight hauled by rail. Hence the cost of living does not sink, because we must pay so much for new rails.

Not only this; but on the plea of "water competition,"—which does not exist—the railroads had demanded that they be allowed to make discriminatory rates against certain cities where there is no—theoretical—water competition. That is to say, inland towns must pay a higher rate in order to make up what the railroads would lose on cities by the water, if water competition existed—which it does not.

The Commission denied the request. And the railroads raised another pitiful howl about persecution.

There is no word in the American language to characterize this procedure. "Gall"—"brass"—"nerve"—"bluff"—they are weak and spineless phrases to characterize the sublime, awe-inspiring, Himalayan altitudes of colossally inexpressible greed to which this railroad plea ascends.

More Hell in Colorado?

Meanwhile, the war in Colorado seems on the verge of breaking out afresh. Routt county coal fields are the present scene of fear. Las Animas and Huerfano counties are being occupied by the Federal troops, while militiamen are still in Routt county. The miners are removing their women and children from Oak Creek, and it is reported that "citizens fear an outbreak."

Governor Ammons is severely criticized in a resolution passed by the Colorado legislature, which was assembled to find some way of raising the $1,000,000 which the state must pay to the National Guard for its service in shooting down the wives and children of striking miners. A bill for a bond issue has been introduced. A conflict arose over a provision that none of this money should go to any militiaman who had ever been a mine guard or a private detective, or any man connected with the Ludlow battle of April 20, until he had been exonerated.

General Chase has issued a call for a general court martial to investigate the Ludlow battle. It will be remembered that Chase is the man who gave the order that the women and girls in the Mother Jones parade should be sabered and ridden under foot by his cavalrymen. There is a kind of grim humor in the situation, but it is not such humor as inspires a general laugh.

Hereditary Despots

Those persons who held the idea that hereditary monarchy has been abolished in this land are beginning to revise their opinions. Not only the power but the title of hereditary despots is recognized as descending from father to son. Take but three cases—those of J. Pierpont Morgan, Jr., Vincent Astor and John D. Rockefeller, Jr. In each case the son succeeded to the almost unlimited wealth of the father; in each case th country accepted it as natural and right that this wealth and the all but unlimited power which it conveys should descend from father to son. Take the case of the grandsons of Marshall Field. The stupendous yearly income on $100,000,000 is paid to them in order that they may live in worthless idleness abroad, ashamed of their country and knowing nothing American except the power of its money.

When Vincent Astor announced that he was going to investigate conditions in the slums of New York and other big cities, his mother and his legal advisers promptly made for his side. His friends sent up a protest at this quixotic undertaking; for there is no telling what might happen if a young man like Astor got his sympathies awakened.

But will any one kindly inform us what is the difference between the hereditary descent of such power as this, and the hereditary power of the Czar or the Kaiser? The millions of Rockefeller, Morgan and Astor are taken from the hundreds of thousands of their fellow citizens who toil thanklessly for them. Democracy, freedom, implies that every man shall have the right to say what shall become of the work of his hands.

In truth, the Republic has collapsed. State lines are no more; laws, constitutions, decrees, are so much waste paper when the power of money is set against them to tear them down.

CANADIAN COMRADES TO UNITE

Plans for the unification of the two Socialist parties in Canada are under way, according to Cotton's Weekly. Locals of both the Socialist party of Canada and the Social Democratic party of Canada are taking up the question of amalgamation.

WHITHER?

By M. J. Connolly

"Whither has the spirit fled that yesterday
Did fill and thrill with buoyant life this now cold clay?
The form and features natural, as though he slept—
No warning gave all-conquering Death, but closer crept,
And pressed upon the pulsing heart his finger cold
Until that heart did cease to beat. The story's old!

But whither has the spirit fled? Who can say?
The question has been asked since primal day.
The weeping savage in the heart of Afric wild—
This the question that she asks o'er her dead child.
Wonder, longing, grief—these her anguished breast do fill;
But from the void no answer comes her grief to still.

Why throw across the door of Death this dreadful pall?
Why should we fear that which will come to mortals all?
For who can tell? The grave may be the open door
To a yet higher life than this. But if no more—
If Death ends all, why, at the worst, 'tis perfect rest;
And many wise and good have said that this is best.

Prate not of hell! Of all the hells, this is the worst.
This hell of Earth, where man is born to be accursed;
Where for their food, like brainless brutes, the millions fight;
Where graft and greed triumphant are through power of Might;
Where Gold is god; whence hope and love and joy are fled;
Where babes do toil; where women sell their souls for bread—
There is no deeper hell than this! The grave?
After this hell, there is no terror in the grave!

LABOR TROUBLES ARE THE BIRTH PANGS OF NEW ORDER

"The cries that come to us from Colorado, Los Angeles, and from other scenes of strife—cries for vengeance and for blood—are not the death knell of this republic, but are the birth pangs of a new democracy," said James A. Macdonald, LL.D., managing editor of the Toronto Globe, speaking on the subject: "Love and the Social Order," in the Chicago Sunday Evening Club.

"It is the call for social justice, for a man's chance for every man that indicates the hope of a new day, and in no country is it felt more fully than in Great Britain," he said.

"It is not merely a cry for wages but deep down it is a demand for a man's chance and for brotherhood.

Applaud Name of George

"Lloyd George said to the people of Great Britain: 'The stains on our national flag are as great if it floats over ill fed children in slums and over ill paid men and women living in insanitary houses as though it drooped on the field of battle.'

"I say of the Stars and Stripes and the union jack that their stains are as deep and damning if we repeat all the oppression and the injustice of Great Britain in our respective countries of the United States and Canada.

"Man's inhumanity to man has made thousands mourn. I know the cry of the unprivileged multitudes. I know also that wealth has its problems and there are among the rich those who have a high desire to do justice. For both classes there is no permanent and adequate solution of the problem that does not change the motives and viewpoint of men.'

"This is the church's greatest chance—to reconstruct the brotherhood. It would revive again the old evangel and the old enthusiasm. The modern church has as much as Peter, James and John had. They had only an idea, but that idea changed the Roman empire. It is for the church to recognize that 'One is your master and ye are brethren'; that 'By this shall all men know that ye are my disciples if ye love one another.'

"Cain tried to solve the problem of destroying competition by killing his brother and then by denying his obligations by sneering, 'Am I my brother's keeper?' Rome tried to solve the problem by the strong lording it over the weak. The cynics called brotherhood a beautiful dream that could never be fulfilled.

"But Jesus set out to establish a brotherhood in which no man should eat his bread by the sweat of another man's brow; where there should be no social parasites, high or low, but one in which a man should be ministered to in proportion to his need and a man should serve in proportion to his possession of power. The realization of this brotherhood is the fulfillment of gospel, and it lies within the reach of the church."

Moyer's Songs of Socialism

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These songs make Socialism easy to understand and easy to teach.

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They enable all classes and all ages, men, women, children, to become effective workers for Socialism.

They will fire the heart of every Socialist with the energizing hope of an early victory.

They will greatly increase the practical results of our family and social gatherings, our local and public meetings, our marching clubs, etc., etc.

They will promote harmony and union among all Socialist workers by concentrating all our efforts upon the one definite aim, UPON WHICH WE CAN ALL AGREE, the speedy establishment of the Co-operative Commonwealth.

They will disarm religious prejudice by showing that practical Socialism demands nothing more than the practical application of Truth, Justice, and Brotherhood—the life and substance of all true religion.

They will infuse into our present world-wide Scientific Socialist movement a spirit of moral inspiration and lofty enthusiasm that will carry us speedily forward to an early triumphant success.

"They will make Socialists where nothing else will avail."—The Christian Socialist.

What They Are Doing!

"The spirited singing of numbers from Moyer's "SONGS OF SOCIALISM" had not a little to do with making the Conference (National Christian Socialist) the pronounced success it was."—Chicago Daily Socialist.

"Comrade Harvey P. Moyer, poet and musician, furnished the Conference (National Christian Socialist) with most fitting music. Comrade Moyer is a competent director of music and inspired the audiences to sing with feeling and power those grand Socialist songs from his own interesting collection, Moyer's 'SONGS OF SOCIALISM.'"—The Christian Socialist.

"I introduced your 'SONGS OF SOCIALISM' into our Woman's Socialist Club, and they were so well pleased with the songs that I was immediately requested to send for one dozen copies. I feel that they should have a place in every home as there certainly is a beautiful Socialist lecture in each song."—Mrs. W. E. Hunstock, St. Louis.

"I hear very favorable comments upon Moyer's 'SONGS OF SOCIALISM,' by teachers of our Children's Socialist Clubs, who say that these songs are peculiarly well adapted to their work in the entertainments given under the direction of the Woman's Socialist Union."—J. B. Roe, Nebraska.

"I have used Moyer's 'SONGS OF SOCIALISM' in a series of twenty-five Socialist meetings and found it very effective."—Edward Ellis Carr.

"Socialism will never come until we can sing our philosophy."—Chicago Daily Socialist.

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WORKERS AND THE GOSPEL.

The Gospel of the Carpenter has been denatured by those who profess to be His disciples. The clergy of today preach resignation, the Church stands for a Gospel that has no life, and the rich love to have it so. Labor repudiates a Gospel of that sort, and rightly so. But that the laborer should thus be led to endure his bitter toil without the inspiration of a fellowship with the Carpenter-Christ is the tragedy of the ages. The message of "The Carpenter and the Rich Man" is essentially the modern rediscovery of the true Gospel.

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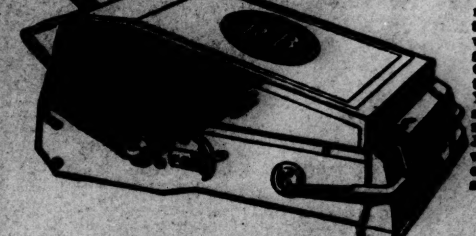

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MEMORIAL SERVICE FOR CORINNE STUBBS BROWN.

A memorial service for Mrs. Corinne Stubbs Brown was held by the Chicago Christian Socialist Fellowship, Sunday, May 10.

Mrs. Corinne Stubbs Brown, a widely known Socialist, suffrage advocate, settlement worker, and club organizer, who formerly resided in Chicago, died March 15, 1914, in her home in New York City, from an attack of pneumonia.

Mrs. Brown was born in Chicago, December 14, 1850; was pupil, teacher and principal in the public schools of Chicago; was a strenuous worker for prompt pay, and better pay for the public school teachers; promoted the compulsory education bill; advocated, with the three R's, the teaching of music, manual training, drawing, designing and modeling in our public schools; fought the memorable art battles of Miss Josephine Locke with the Board of Education.

The anarchist disturbances in Chicago in 1886 started Mrs. Brown to observe, and to think of, the struggles of the men, women and children in the industrial life, and she became a thorough student of economics from that time.

Organized the Woman's Federal Labor Union and became a delegate to the Chicago Federation of Labor.

Mrs. Brown was a fearless and vigorous thinker and early adopted the Socialist's principles. She assisted in creating the sentiment which made the Board of Lady Managers of the World's Columbian Exposition a representative body from every state of the Union, instead of a small body of nine women.

In the Socialist movement and the suffrage movement Mrs. Brown is internationally known.

NO GENERAL STRIKE; MINERS WILL SAVE PAY

"That it is not the part of wisdom for the miners in the organized states to engage in a general strike at this particular time," was the report of a special committee to the international executive board of the United Mine Workers of America in session at Indianapolis, May 8.

"We believe that we can better aid our gallant brothers in Colorado by remaining at work, thus insuring in a financial way our fullest support to the men, women, and children who have been long engaged in the great struggle in Colorado. We must be in a position to finance properly the strike in that state indefinitely, until the success of the miners 'cause is assured, and a general strike at this time might jeopardize our position in this respect without adding anything material to the success of the Colorado strike."

Appeal for Financial Aid.

The appeal for aid, which is signed by John P. White, president; Frank J. Hayes, vice president; and William Green, secretary-treasurer, says:

"Will you aid the Colorado strikers and their families in their struggle against John D. Rockefeller Jr. and the interests which he represents? The request of the president of the United States through his personal representative that Mr. Rockefeller use his influence in behalf of peace was refused. When he denied the president's request he assumed to be bigger than the government itself. Shall such a condition be tolerated by a free people? Is Mr. Rockefeller and the interests which he represents larger and more powerful than the government of the United States?

"We need your help, your sympathy, and your support. We appeal to you to respond promptly and liberally and thus place yourself fairly and squarely on the side of all the people as against John D. Rockefeller Jr., whose name is inseparably associated with Standard Oil.

"With resolute purpose and firm determination the United Mine Workers of America hereby pledge themselves to support the mine workers in Colorado and aid them as long as this contest goes on, even if it lasts for a period of ten years, until their rights are recognized and an honorable wage settlement is brought about."

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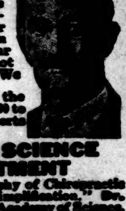
Dr. Walter, a graduate, earned $500 the third month. R. W. Johnson added $3000 to his yearly income. Vern Sharpsteen reports $40 daily income. You can do as well.



DRUGLESS HEALING SCIENCE OF SPINAL ADJUSTMENT

Elbert Hubbard says: "The philosophy of Chiropractic is very simple and progress consists of simplification." Dr. [illegible], formerly of Tokio Academy of Science, Japan, says: "The Chiropractors have solved the problem of health and disease." Twenty three millions of people in America believe in Drugless Healing. People have learned from experience that health does not come in bottles. Every town and hamlet in the country needs a trained Doctor of Chiropractic. Be the first in your community. Get the advantage of an early start. It's a chance of a life time. Chiropractic is your opportunity. Learn of the great future for you. If You Write at Once we send Free a book on Chiropractic by Elbert Hubbard. A book that everybody should have.

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A NOVEL OFFER

Comrade Dertinger, the Christian Socialist watchmaker, who offers the readers of this paper some rare bargains in his ad in another column, has some telling sentences in the copy he prepared, and we make a few extracts, as follows:

"In order to make all baptized Socialists real Christians and all Christians real Socialists, we must get a much larger circulation for The Christian Socialist. In the scheme of sending the paper six months free the purchaser will still have full value in the article purchased.

"Now don't ask me how I can do this; that is my end of the proposition. If you believe in the paper as I do, then give a half day's pay each week to its support, and watch it grow to a million subscribers and in two years the Golden Rule will replace the Rule of Gold.

"Look at Germany! The Socialist republic could be declared there today had the comrades taken better care of the church people. Abuse will not win; do not tell them that religion is all humbug—they know better. Thus seeing you ignorant in matters of religion they will logically conclude you are ignorant on economic questions also, even if you may know every word of Karl Marx."

Read Comrade Dertinger's offer in another column. It is well worth while. Get your friends to send in their orders to him and there will be coming back to each of these a card good for six months' subscription.

A HOME AND AN INCOME

Comrade: Have you felt the desire to own land, to get back to the soil? Are you ready to buy land that will make you independent if you can do so for a few dollars monthly? A small farm that will produce as much as a big grain farm; one in a mild climate where you can make a delightful home or can have a good income from it if you live elsewhere. Do not class this with land schemes of speculators. I have nothing of my own to sell, but I have a plan to submit to you that will enable you to realize your wish and not be disappointed. You cannot do better than I can do for you. I have a straight out proposition to help you while you help me. Please do not write if you are not in earnest, but if you are I want an opportunity to explain to you. Address

BROWN, 921 W. Okmulgee st.,
Muskogee, Oklahoma.

HILLQUIT VS. RYAN

The MacMillan Company has issued in book form the debate between Morris Hillquit and John Augustine Ryan on the topic "Socialism; Promise or Menace?" which has been running in Everybody's Magazine during the past winter.

One great service has been performed by the debate; issues have been set quite clearly and squarely forth, in a perfect courtesy which is as pleasing as it is unusual. Dr. Ryan comes so near being a Socialist that the debate is hardly as exciting as it might otherwise have been. He agrees to practically everything in the Socialist economic program except the name and the persons who are behind the name at the present time; which does not seem to be a very deep-rooted objection.

His attack centers on the alleged materialism of the Socialist philosophy, and on the question of marriage. Hillquit gets the doctor in a corner when he inquires why, since the Church has accepted the doctrines of gravitation and evolution as God's methods of governing inanimate things, it should not accept economic determinism as the means whereby He governs social evolution. Dr. Ryan's reply seems hasty and inconclusive.

Hillquit's challenge to the Church is memorable. He says:

"Let the Catholic Church dissolve its unChristian partnership with the rich and powerful of this world; let it abandon its persistent opposition to all organized efforts of the poor for social and economic betterment; let it cease to interfere with political and class struggles, to which it is not a party and on which it is not competent to speak; let it cast aside its pomp and splendor, its mundane ambitions and greed for power; let it return to the spirit and practices of the lowly Nazarene; in a word, let it limit itself to its legitimate functions within the spiritual sphere of life, and I can assure Dr. Ryan in positive terms that when this has been done, all antagonism between the Socialist movement and the Church will cease forever."

Dr. Ryan will not accept the invitation; and the debate closes with the agreement on both sides that "so long as Socialism and the Church remain as they are, hostilities are inevitable"; which might have been agreed on before the start of the argument.

However, the debate has been greatly worth while, because it has reached a vast number of people with the message of the Socialist philosophy and hope; and it has shown how nearly sympathetic a teacher of the Roman Catholic church and a Jewish exponent of the Marxian philosophy can be, when they both get to discussing the problem of the age in an evident spirit of mutual respect and a desire to heal the sorrows of the world.

PENNSYLVANIA RAILROAD MEN WON'T BE BUNCOED.

An attempt of the Pennsylvania Railroad to force a scheme of "Mutual Benefit Associations" on its employees was turned down by the Brotherhood of Railroad Firemen and Enginemen, on the ground that it was a "bunco game."

COLORADO MINERS WIN ELECTION IN EVERY DISTRICT

Colorado miners won the elections of April 7 in every district except that of Walsenburg, where Mother Jones was imprisoned. The towns of Superior, Louisville, Lafayette, Frederick, Oak Creek, Veta and Aguilar fell into the hands of the unionists by large majorities.

A BOOK WORTH READING

NEVER-TOLD TALES

By WILLIAM J. ROBINSON, M. D.

The best volume of its kind ever written, frank, straightforward from the shoulder. Contains a serious warning for all people, and especially for those about to enter upon the responsibilities of marriage.

A copy of this book should go into every home and many a heartache would be avoided.

Dr. Robinson's method of presenting the enlightening truth about sexual matters is unique, and his wide experience enables him to speak with authority.

Here is what the American Journal of Clinical Medicine said about this book:

It enters into certain phases of life which are usually talked about (if at all) with bated breath, since they are taboo in "good society." This book has a very definite purpose: that is, to bring home with the utmost power the devastation that has been and is being wrought by ignorance of the diseases and disasters peculiar to the sex relation. It is a book which every physician should read and own, and which he may well place in the hands of the many who need it—the young men (yes, and the young women) entering the sex life, about to be married, and their fathers and mothers. In the first review that appeared in these pages we called it a terrible book. It is terrible in its revelations, but it will save from just such horrors as those depicted if it is read.—American Journal of Clinical Medicine.

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Party Warns Against Personal Demonstrations

SOCIALIST N. E. C. ACTS ON UPTON SINCLAIR'S APPEAL

Upton Sinclair of the Free Silence League of New York sent to the National Executive Committee of the Socialist Party in session in Chicago the following telegram:

"National Secretary Socialist Party, Mid City Bank Bldg.: Cannot the Socialist Party initiate a nation-wide movement in aid of the Colorado strikers to bring home to the masters of Standard Oil the intense abhorrence with which the American people regard their crimes. Scores of telegrams have reached me suggesting this. There are branch offices of the Standard Oil Co. in every town. Cannot you or the National Executive Committee recommend that mourning pickets appear before these offices. Cannot all Socialist locals put crepe before their doors?

Upton Sinclair."

In reply to Sinclair's telegram the National Executive Committee has offered the following set of resolutions:

Whereas, most cowardly and brutal outrages have been perpetrated on the miners in Colorado by the capitalist mine owners, backed up by the treasonable use of state militia, outrages which call for the most emphatic protest of the people of this nation; and

Whereas, these dastardly cruelties are not the results of the greed of one set of capitalists in any one state, but are the vicious and horrible fruits of the present capitalist system of industry, fruits natural and inevitable under a capitalist system in which private individuals administer for their own private profits the vast resources of the nation; and

Whereas, the recent sudden outbursts of capitalistic oppression in West Virginia, Michigan, California and Colorado are results arising from the very nature of the capitalist system and are liable to break out more frequently and more cruelly in the future than in the past, as wealth and power continue to concentrate in the hands of an oligarchy of wealth; and

Whereas, mere bitter resentment or hostile demonstrations against certain individual capitalists, however personally culpable they may be, will obscure the real issue and rivet public attention on the acts of individual men, and not on the constant and unspeakable iniquity of the capitalist system itself; and

Whereas, nothing could at this time better serve the interests of the most reactionary elements of the capitalist class than to have the nature of the issue thus obscured by some violent outburst of resentment against individuals, which would give the authorities a pretext for drastic measures of repression throughout the country, and would make more difficult the task of educating and organizing the masses for the rational and legal overthrow of the System;

Therefore, the National Executive Committee of the Socialist Party warns the party membership against being misled into such hostile demonstrations as may be easily used by capitalist spies and provocators to produce most reactionary results, to the great hindrance of our movement.

We urge upon the locals and members everywhere, and upon the whole working class to uncover these horrible deeds of oppression in Colorado and elsewhere as the accursed fruits of the evil tree of Capitalism.

We call upon the working class to utterly renounce their fatal allegiance to the capitalists' parties, which have led the workers as sheep to the slaughter, ever sacrificing the interests of the common people to the insatiate demands of the American plutocracy.

The Socialist Party urges the entire working class to learn deeply this one lesson from the Colorado outrages: That capitalism, not capitalists, must be overthrown; and that the entire army of the common people of this nation must unite politically in one solid phalanx against that common foe. If the plain people persist in their support of the capitalist political parties, Republican, Democratic or Progressive, they will have to suffer the oppression and outrage which the plutocratic masters of these parties plan to perpetrate.

We therefore urge the party membership and the awakened workers to a campaign of agitation and education, against the whole unjust system of capitalism and to stand solidly for an intelligent, constructive, social and political program of social reconstruction in the midst of the disintegrating and anarchistic forces of a decadent, degenerate, capitalist civilization.

WILSON AND STAFF AT ODDS OVER CALL FOR VOLUNTEERS

President Wilson and the general staff of the army are at odds over the calling of a volunteer army in case of an occupation of Mexico.

The general staff wants the president to issue a call for volunteers as soon as it is apparent there will be general hostilities.

The president is known to disapprove of this. He believes the work in Mexico can be handled by the regular army and that the state militia from New York, Pennsylvania and one or two other states can handle the situation on the Mexican border.

The danger in the president's plan, according to the military experts, is twofold. In the first place, the members of the state militia in the states which are not called upon to send their men to the border will not mobilize or recruit their companies up to full strength, and when the time comes there will be a long and costly delay before the troops from these states will be ready for action.

On the other hand, the service on the Texas border will not be the most pleasant thing in the world for the militiamen, and after sixty or ninety days there it is not likely they will care to enlist as volunteers unless assured of general action in the field.

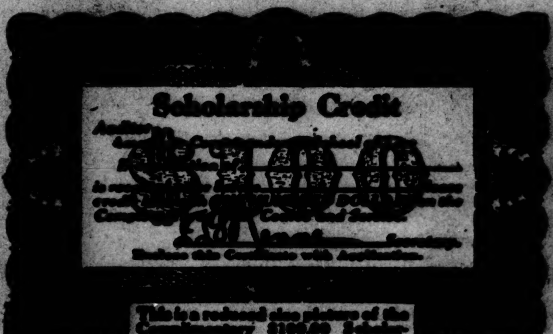
GERMER TELLS SIGHTS OF COAL WAR

The national committee of the Socialist party on May 10 began a five days' session at the Hotel Sherman. Sixty-seven delegates representing every state in the union were present. Oscar Ameringer of Oklahoma was elected chairman and Mrs. Ida Callery of Arkansas secretary.

Adolph Germer, vice president of the Illinois Miners' District Union, who recently returned from Colorado, said he had been a witness to greater outrages against the national honor there than had been complained of in any Mexican seaport or town.

"In Ludlow," he said, "I saw the militia fire into tents, on every one of which the American flag was flying. At Trinidad, when women parade in protest against the arrest of 'Mother' Jones, I saw a soldier tear the flag from the standard bearer and strike her with the flagpole.

"I shall urge the condemnation in our resolutions of John D. Rockefeller Jr., Gov. Ammons of Colorado, Gen. Chase and military understrappers. Our reports are that the federal troops now in the Colorado mining region thus far have been fair."



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Editorial Page

CHASE'S LATEST MOVE

Word comes in that Adjutant General Chase, commanding the Colorado National Guards, has issued the order to convene the courtmartial which will try the Militiamen accused of the Ludlow massacre, and will preside at the trial. This is so ghastly a farce that it would be unbelievable, were it not that the state in question is Colorado. Chase is the man who ordered the state cavalry to ride down and sabre women and children in the Mother Jones' parade last January. He is the foul-mouthed ruffian whose treatment of investigators and officials of the Red Cross is described in this issue. We protest against Chase's presidency at this trial as an offense against common decency.

"WHITHER?"

We print Comrade Connelly's poem "Whither" not because we have the slightest doubt as to immortality, for when one is truly born into the spiritual kingdom of God he seems to experience immortality and all doubt with reference to it flees away—and besides there are tremendous scientific reasons for belief in immortality, but because we wish to present his impressive expression of the idea of the hell on earth which we must conquer before we will ever be fit for heaven anywhere.

EASY THERE, FATHER

In a lengthy article for the Chicago Inter-Ocean, Rev. William J. Shealy, S. J., objects to Socialism because of its "foreign origin," and because of the allegation that most of its upholders are foreigners. Without referring to the statistics showing that 70 per cent of Socialist party members are native born Americans, we venture to suggest to Father Shealy that he is on wabbly ground. Tipperary is not an American province. Neither have we heard that the Vatican has been moved across the Atlantic; and for the matter of that, neither Bethlehem of Judea nor Nazareth of Galilee were American towns. Let's not start the argument by asserting that all these "foreign movements are necessarily wrong, father; it leads to unpleasant situations.

SINGLE TAX

We are continually being asked for the difference between Single Tax, and Socialism. There are three main differences; one of degree, one of class, one of consciousness. Henry George, in the next to the closing paragraph of the preface to Progress and Poverty, said: "What I have done in this book, if I have correctly solved the great problem I have sought to investigate, is, . . . to show that laissez faire, in its full true meaning, opens the way to a realization of the noble dreams of Socialism." He propounded his philosophy as an opening wedge, hoping that the "noble dreams of Socialism" would follow.

Second: Single taxers are middle class folk. They talk in terms of middle class economics; of the man who pays taxes, who owns small lots, who employs a few hands; the bourgeois capitalist. He has little comprehension of the proletarian point of view. The proletarian has still less comprehension of his.

Thirdly, and mainly, the difference is one of consciousness. The Single Taxer believes in arming every man with precisely the same weapon and turning him loose to fight at will. He is an individualist. The Socialist is—a socialist. He thinks in terms of society, not of self; of masses, not of champions. His philosophy is cosmic, not nineteenth-century Manhattanese.

The greatest difference is accurately expressed in the two words; Single-Taxer and Socialist. Single-Tax is a cold, mechanical, statistical word. It appeals to the pocket, and to that only; and it is infinitely petty to think in terms of taxation. It reckons human worth by a system of bookkeeping. But Socialism means brotherhood; friendship; society. It takes in all there is to man. It is a word warm, pulsing and alive, splendidly human.

It is hard to imagine men going forth to fight and die, shouting with their dying breath "Single-Tax!"

But it is not hard—for we have seen them!—to imagine men going gladly to their death, shouting triumphantly even in defeat, the cry of "Socialism!"

THE ASSOCIATED PRESS

How Frank B. Noyes must wish he had let Eastman and Young alone. Now that the thick shell of dignity around that venerable iniquity entitled the Associated Press has been chipped, many more are hopping into the fray. A series of articles on the Associated Press and its greatest rival, the United Press, is now running in Harper's Weekly; which throws much more light on the inside of the machine than the machine cares to have there. And the libel suit against The Masses is still hanging fire.

KNOCK AGAIN; HE'S ALMOST AWAKE

Prof. Frederick W. Taylor, originator of the Taylor efficiency system, in a speech at the University of Wisconsin, said, "The workmen of this country are not fools; that is why they are opposed to the Taylor system of scientific management. Greedy capitalists have used my ideas as speeding up systems, instead of using them for the advancement of humanity and labor in particular. Soldiering on the job is labor's universal response. I soldiered myself, and I would do it again, if working for a grasping organization."

Now "soldiering on the job" is one of the forms of sabotage, as defined by the organ of the Industrial Workers of the World. Here we have the inventor of Scientific Efficiency preaching sabotage! Prof. Taylor appears to be filled with resentment because his benevolent intentions were not discerned by the employers. He desired to increase the welfare of the wage earner by increasing the amount to be divided between labor and capital; child-like, he expected that capital would divide "fairly." "All the conflicts in the past," he asserts, "have been over the surplus created by labor."

Now this is a shining example of that peculiar blindness of the middle-class economist. On what grounds did Prof. Taylor expect that capital would divide up the increased surplus? Philanthropy? Capital is not in business for health—certainly not for the health of its employes. With capital still in possession of the tools; with increased production throwing ever more and more men out of work; with the army of unemployed thus created clamoring more and more for jobs, and beating down the wages of the workers—how did he expect the worker to get his share?

Hence the apostle of scientific efficiency preaches sabotage on the job. But, if increased production did not increase the workers share, how will decreased production increase it? How will anything short of absolute control of the tools have any effect on the worker's share of the surplus value? We'd love to know.

WILSON STOPS SCAB-SHIPPING

President Wilson, on May 10, issued an order forbidding the importation of strike-breakers into Colorado mine districts. The Rockefeller powers had notified the government that they would obey its instructions regarding disarmament, if Federal troops were given them to protect the scabs while at work. The President's reply to this crowning insolence was brief, but effective.

Rockefeller's attitude toward the United States Government in this matter has been one of contemptuous superiority. There must be a show-down sooner or latter as to whether the Standard Oil's assumption of dictatorship over the nation is to be admitted by the nation. Rockefeller's present attitude seems to indicate that it will not be long in coming.

WHY NOT LABOR SCOUTS?

A comrade from Texas wants to know what we think about the Boy Scout movement. We think several things, which we will enumerate in order:

Boy Scouting, rightly done, is one of the biggest and best things ever devised. It takes the gang spirit which is natural to boy nature and developes it into a knowledge of wood-craft, self-reliance, and service. Militarism is not a feature of the original Boy Scout Movement, but of that bastard offshoot founded and financed by William R. Hearst.

But Militarism, desperately in need of recruits, sees in this a chance to bolster itself up. Hence it is laying hold of this movement, to train its defenders.

But why should the workers allow Capital to have a monopoly of defenders? Why should there not be Labor Scouts? Why cannot the sons of working men organize themselves for service, self-reliance, and discipline—for a purpose?

CAUSE AND EFFECT

State Fire Marshal Winship of Michigan reports that 9,660 fires occurred in Michigan last year, causing a loss of $7,446,158. Never were so many fires of suspicious origin reported as within the last few months of the year. A small thing? No. There is a cause. When there is absolutely no other way of getting money to tide over a tight place, there is always the possibility of collecting the fire insurance. It involves risk of life and property; the method of collecting may start a conflagration that will sweep away a town. But what would you? If private profit is set against public welfare, what can one expect?

FOR A PARTY-OWNED PRESS.

As we go to press the Socialist National Committee, in session in the Sherman House, Chicago, is debating the establishment of a national party-owned press. A proposal submitted by a committee composed of A. M. Simons and Mary O'Reilly favors developing The Party Builder into a propaganda weekly, with news and feature service built up around it and connecting all Socialist publications together. A minority report by Algernon Lee, differing only slightly from that of the committee, and a plan by Committeeman Raphaelson of Kentucky, are also under discussion.

MENACE'S K. O. C. OATH BOGUS

Because we have been drawn into printing several things regarding The Live Issue, we take pleasure in calling attention to the facts given below:

The Catholic Standard and Times and the Live Issue print fac-similes of a letter from The Menace Publishing Company, confessing that the alleged "oath" of the Knights of Columbus, which was published and circulated throughout the country at the last campaign, was bogus. The letter addressed to Leroy N. King, states:

"The alleged oath which your clients Charles Magonegal and Clarence H. Stage, in Philadelphia were arrested for distributing, was circulated in practically every state during the late campaign, and the demand upon us for this document was something great, and we had received copies of them from so many sources that we simply printed and handled them as we would any other job of printing, and while we have no apologies to make for so doing, we do not have any evidence that the oath is the one which is taken by members of the Knights of Columbus."

The letter states that the threat to print the ritual and secret work of the Knights of Columbus was "something of a bluff on our part."

The moral is that "The Menace" is a good sheet to let alone. Socialists gain nothing by using such means as this.

THE CARPENTER AND THE RICH MAN. BOUCK WHITE.

Doubleday, Page & Co.

Those who have read "The Call of the Carpenter," by Bouck White, must needs take up his latest book, "The Carpenter and the Rich Man," with keen interest. The latter book is a worthy companion of the first. In the first book the author undertook to give a biography of Jesus the Carpenter. In the latter he delineates the teaching of the Carpenter-Christ. In both, Jesus is the Revolutionist. Jesus is no soft, harmless, pietist here, but the austerest foe of wealth enthroned, the uncompromising enemy of privilege, the sturdy champion of the laborer defrauded of his wages. Within his heart rebellion lit its fires as "he set forth in a propaganda of popular arousement, the like of which, for explosiveness and upheaval, is not elsewhere in history."

In its style, the book is startling and virile. It drives conviction home as with a maul. Many will close the book unconvinced, but none will close it unimpressed. To me it is a prophet's call to a new democracy and a virile religion. Orthodox skeptics, buried in their conventional theology, will find flaws. They will learnedly examine some of Bouck White's arguments with a microscope and will declare that on page 94, line 10, let us say, he has entirely missed the meaning of the Greek original. Very likely he has missed the meaning of a great many Greek originals, but it is when I take the book as a whole, catch the sweep of his argument, feel the thrill of inspiration, see how commanding a figure he conceives our Lord to be, that I realize that he speaks as one having authority, and not as the scribes.

Rich Man Center of Gospel

Jesus was a workingman, and He was poor. As a poor man He belonged to the proletariat. "Himself a laborer, Jesus went forth in earnest self-commitment to labor's high redemption." This brought Him square up against the industrial oligarchs of His time. Necessarily His sympathy with the poor begot in Him an antipathy toward the complacent rich. Hence the teaching of the Gospel, the good news preached to the poor, centers about Christ's attitude toward the rich. To be sure, this is an inconceivable doctrine to those who regard the Gospel as chiefly concerned with a heaven beyond. But Christ held that riches and religion are incompatible. "The two loyalties cannot inhabit one and the same tenement." Ye cannot serve God and mammon. Wealth deteriorates its possessor. "Fat dividends are not productive soil in which to grow fat souls." The rich are doomed to spiritual death, as the Parable of the Rich Man amply shows. On the other hand, the possession of wealth on the part of some means poverty and servitude on the part of many. "It is an unblessed ordering when one man is rich enough to buy another, that other being so poor that he must consent to be bought. Jesus could not forgive the iniquity of that sin."

Jesus took sides. No doubt about it. That was the reason He was hated. That was the reason He was crucified. He opposed Privilege and Privilege crucified Him. He took sides with the Unprivileged ,and the Unprivileged heard gladly his invitation, "Come unto Me, all ye that labor and are heavy laden." "I am the pal of the down-most man," Bouck White interprets Him as saying: "My abode is not on the avenue, but in the tenement district. I feel more at home on the strike line than with them that wear soft raiment and are in rich men's houses. * * * Where the squalor is the dismalest, where life's outlook is the somberest, where the ache of toil is the bitterest, there am I." The unpardonable offense which Jesus committed was that He preached the Gospel, the good news, to the poor.

The purpose of Bouck White is to make Jesus real to the present generation, and to make His teaching live once more in the hearts of the poor. Workmen, in their despair, have been turning atheists, but now they are learning that God is "Labor's pal and side-partner."

The Second Coming

"The Carpenter and the Rich Man" speaks of certain voices that are saying that once again in this our own day Heaven is visiting Earth. I am of those who entertain this faith. I believe we are approaching a period of Divine Revelation, a new dispensation is upon us. God will revisit the earth. The Carpenter-Christ will again become flesh, and dwell among us, full of grace and truth. When He shall come, He will minister to the lowly, to the toiler, from whom has been hidden the true Gospel all these tragic ages. And He will not preach to them resignation. He will inspire them to rise against their masters, for then shall they know of a truth that God, Immanuel, is with them; and He it is that shall lead them to the Democracy of God. He will bring cheer to those who are now fiercely angry and bitterly sorrowful, among the mining camps of Colorado, because of the massacre of Ludlow. John D. Rockefeller, Jr., their Rich Young Ruler, He will cast out as one utterly unworthy a place in God's Democracy.

Woe unto the lords of privilege and of plenty, for doom is now upon them. The toilers of the world will unite in God's name, and the Carpenter-Christ will lead them. In the concluding chapter we read words that have the ring of true prophecy: "A new assault upon the despotic confederated rich is maturing. The meek are preparing to inherit the earth. Red Democracy, that host of erect, literal and daring spirits, is mobilizing its cohorts to enter at last into its heritage. In these sheets I have never tired of reiterating the likeness between the labor movement today and the labor movement that was inaugurated by the Galilean nineteen centuries ago." And again, "The labor movement, with its fine militancy against the oppressor, is the Carpenter's apostolate today, the Christliest thing in all the unchristly centuries. A spirited worker race will be the grandeur of the world." Bouck White has the boldness to speak as a prophet of God.

Democracy led by the Spirit of God, none shall be able to stand up against that!

CHAS. G. [illegible]

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